THE Counterfeit Convert DISCOVERED,

OR

William Haworth's Book, entituled [*The* Quaker *converted to Chriſtianity re-eſtabliſhed*] Refuted.

Wherein his abſurd Aſſertion, *viz.* That our [own] Righteouſneſs conſiſts in the Gifts and Vertues which the Spirit of God works in our Minds, &c. is manifeſted.

The Doctrine of Juſtification by a Righteouſneſs wholly without us, Examined.

His ſeveral Arguments to prove the firſt Riſings in the Heart to Evil to be the Sins of Unconſenting Perſons, Anſwered.

And his ſeveral Scoffs, Falſehoods, Slanders, Contradictions and Confuſions, in the ſaid Book, Repreſented.

BIBLIOTHECA BODLEIANA

By *John Crook* and *William Bayley.*

Alſo an Anſwer to the Poſtſcript at the End of *William Haworth's* wicked pamphlet called *An Antidote, &c* By *C. T.*

Rabanus *on* Job 33. 4. Quantum eſt periculis his qui ſcripturas ſenſu corporeo legunt (i. e.) *In what Danger are they that read the Scriptures in a carnal Senſe.*

Luther *on* Gal. 2. 16. *Chriſt apprehended by Faith, and dwelling in us, is our Righteouſneſs, for which we are juſtified, or reputed Juſt.*

To whom ſhall I ſpeak, and give Warning, that they may hear? behold their Ear is uncircumciſed, and they cannot hearken; behold the Word of the Lord is unto them a Reproach, they have no Delight in it, Jer. 6. 10.

They have healed the hurt of the Daughter of my People ſlightly, ſaying, Peace, Peace, when there is no Peace, Jer. 6. 14.

410. f. 122. (1)

TO THE READER.

AS the fining Pot for Silver (*ſaith* Solomon) ſo is a Man to his Praiſe; but as a waſh-pot to the Filth, ſo is an evil Man to his Shame. William Haworth's *Book of twenty four Sheets is as this waſh-pot, which is filled with the Filth of Scoffs, Slanders, Falſhoods, Contradictions and Confuſions, as by this Rejoynder is made manifeſt; Unhappy Man, that is a* Ham *to himſelf, and a* Judas *to that Truth which once he taſted.*

For rebuking his Rebellion, and reproving his hard Language, he hath fallen upon me, as the Men of Sodom *did upon righteous* Lot, *for ſeeking to ſtop and turn him, as the juſt Man did his Neighbours from the Way of their Wickedneſs: But he being impatient of all Admonition (for that Cauſe) hath abuſively called me Knave, Jugler, Cheat, Mountebank, &c. as the* Sodomites *preſſed ſore upon the Man, even* Lot.

But (as one ſaith) when Men are reſolved to walk in the Sparks of their own kindling, and ſhall not only reject, but vilifie and ſcorn the Admonitions of the Almighty, by what Hand ſoever adminiſtred, it is a Sign that

Deſtruction is coming upon them like an armed Man; and it is ſaid of Hophni *and* Phyneas *the Prieſts,* That they hearkened not to the Voice of their Father, becauſe the Lord would ſlay them.

But my Adverſary reads and underſtands the Scriptures, as ſome Men do Acts of Oblivion and general Pardon, who are apt to conclude all are pardoned, and there is no Danger now of being called in Queſtion, &c. But the more conſiderate Reader diligently ſearches and peruſeth the Exceptions and Conditions of ſuch Diſcharges, leſt they ſhould both deceive themſelves, and thoſe that are apt to be too credulous of ſuch Reports.

I was willing his Book ſhould have dyed of it ſelf (not expecting my Silence would have been interrupted, as I find it is) (1ſt) *Becauſe it is ſo confuſed and void of Method as well as Matter:* (2dly) *Becauſe it's hard to be diſtinguiſhed whoſe Words they are, mine or his, being oft times both in the ſame Character, whether out of Ignorance or Deſign, let the Reader judge:* (3dly) *There is nothing new in it, but what hath been anſwered over and over, though mannaged by abler Adverſaries then* W. Haworth.

But being of late informed of a 3d *and* 4th *Book of his which ſince I hear are both anſwered by others, where he ſeems to boaſt, that he hath one whole Book which lyes at our Doors unanſwered; and further ſaith,* Let them reply if they will or dare; *all which I could have paſſed by, knowing the Temper of the Man; but for the ſake of ſome that are apt to value Men beyond their Worth, and then to have their Faith with Reſpect to thoſe mens Perſons; and others that intend well, but are ſo frighted*

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by great Words and hardned Confidence, that they dare not truſt their own Experience; and alſo being importuned thereunto upon William Haworth's *perſiſting in his clamorous Abuſes, I have at laſt made publick this Rejoynder, which hath been prepared and layn by me above a Years Time.*

Our Book called Rebellion rebuked *contain'd between ſix and ſeven Sheets, about ten Moneths after the Publication of ours comes forth* W. Haworth's *Reply to it of twenty four Sheets, which according to his Multiplication of Time and Paper, our Rejoynder ſhould be about eighty Sheets of Paper, and we three full Years about it.*

But knowing much better how to ſpend our Time, I have (though briefly) replyed to moſt of the Pages of the firſt Part under theſe three Heads, viz. 1, Title Rejoynder; 2, Scoffs and Scorns; 3. Contradictions and Confuſions; *under ſome of theſe Heads the Reader may find whatever ſeems to have Weight in it.*

My Purpoſe is not (by Epiſtle) much longer to detain the Reader, William Haworth *began to caſt the firſt Stone, and perſues that Work like thoſe that winked with their Eyes, and ran upon* Steven, *whom nothing could appeaſe but that Martyr's Blood.*

My Delight is not in Contention, but in Peace; but when men, Gehazi-*like, will riſe up againſt the Spirit of their Maſter (whom they pretend to ſerve) ſaying as he did,* My Maſter hath ſpared *Naaman* this *Syrian,* but as the Lord liveth, I will run after him, and take ſomewhat of him, &c. *we cannot but reprove them, as* Eliſha *did; for as the precious Sons of* Sion *are comparable to fine Gold, ſo the Scripture alſo affirms,* God ſhall caſt

caſt away the wicked as Droſs; *and further ſaith*, Reprobate Silver ſhall men call them.

I deſire the Reader in his Peruſal of this Reply to obſerve the Particulars following.

1. *That although I have made Uſe of ſome few Quotations out of our own Country-men, yet I do not ſay but they differed from us in ſome other Things.*

2. *When thou ſhalt find the Antecedency or Precedency of the Spirit of God pleaded for, it is not intended in Oppoſition or Contempt of the holy Scriptures, but as that which muſt be firſt received and relyed upon, to give the true and right Underſtanding of them.*

3. *When thou readeſt me pleading for the Light of Chriſt in every man, it is not to advance any natural Ability without this ſupernatural Aid, but that Obedience may be yielded to the Requirings of this Light, whereby it doth prove its own Sufficiency in diſcovering and contradicting Self in Man, that by the daily Denyal thereof, we may become the Diſciples of Chriſt.*

4. *When my Adverſary cites Scriptures for to oppoſe Juſtification to Sanctification, or to plead for Juſtification without VVorks of Sanctification, and I gainſay him herein, it is becauſe the Scriptures in that Caſe only deny their Merit to juſtifie without Chriſt.*

5. *When thou findeſt me pleading the Neceſſity of good works in juſtified Perſons, it is only according to that ancient*

cient Maxim (non propter, ſed ſecundùm) i. e. *not for them as meritours, but according to them, as that which God hath oyned together, and no man ought to put them aſſunder.*

6. *When thou obſerveſt me oppoſing my Adverſary's Imputation of Righteouſneſs, it is not becauſe I deny imputed Righteouſneſs, but his Application of it to the Ungodly, while in their Ungodlineſs, contrary to* 1 John 3. 7. Little Children let no Man deceive you, he that doth Righteouſneſs is righteous even as Chriſt is righteous.

7. *When thou findeſt me affirming (in Contradiction to my Adverſary) that if the firſt riſing to Evil be the Sin of unconſenting Perſons, that judges and denies them; then (I ſay) it's no matter who conſents or who denies, if he that denies ſinneth as well as he that conſents; and yet I do not deny inward motions to Sin to be evil in themſelves.*

Laſtly, *I deſire the Reader to obſerve throughout this whole Book this Agreement between my Adverſary and I,* (viz.) That the true Knowledge of the Doctrines in Controverſie muſt be inwardly taught by the Spirit, *as he ſaith,* p. 66. And both in our Preachings and Writings (*ſaith he*) we are for an experimental ſpiritual Knowledge of Chriſt, &c. *So that when either of us ſpeak of Chriſt, thou art to underſtand it of a ſpiritual and experimental Knowledge of Chriſt, and the like thou art to underſtand of Faith & Juſtification, &c.*

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they must be all inwardly taught by the Spirit, that our Knowledge may be experimental and ſpiritual, elſe it is but dogmatical and hiſtorical, which (*ſaith my Adverſary*, p. 66.) is not ſufficient for Salvation. *Theſe Things being diligently obſerved may both help the Reader, and in a great meaſure put an End to all Contention between us and our Adverſaries.*

John Crook.

THE

A Brief REIOYNDER TO VVilliam Haworth's EPISTLE.

John Crook, PAſſing by many Impertinencies and Reflections beſides what is here animadverted upon under the following Heads, I have for brevity ſake returned this *Rejoynder*, &c.

W. Haworth, *That Meeting was beneficial to us by Reaſon of a Conceſſion from thee at that time*, viz. *That the New Creature was an higher thing then the Light within, and you did but point out People to the Light, in order to the New Creature*, Epiſt. pag. 2.

Crook, If by a higher Thing thou intendſt a further State then a bare having of the Light, or then the firſt believing in it (if ſo) then I affirm the ſame ſtill; and the End of our directing People to the Light [is] that they might be new-born Babes, and Children of Light, by believing in it: otherwiſe the bare believing that there is ſuch a Light, and that they have it, will not be ſufficient for them, except they be regenerated by it. I hope, when you meet with this, it will be as beneficial as that Meeting thou ſpeakeſt of. But then, *William*, thou muſt repent of calling the Light a *rotten, corrupt*

rupt and unſound Thing, and of ſaying, thou *ſcarce knoweſt one Goſpel truth but it contradicts*, pag. 149. and pag. ibid.

Haworth, *I have heard thee my ſelf ſay, He brought his Son out of* Egypt (*i. e.*) *out of the Egyptian-darkneſs of our hearts: Doth not this take off from the Hiſtory*? Epiſt. p. 7.

Crook, No more then thoſe words, *Hebr. 6. Seeing they crucified again to themſelves the Son of God, &c.* do take off from the Hiſtory of his being *crucified without the Gates of outward Jeruſalem*; & *Rev.* 11. 8. there is inward or *ſpiritual Egypt and Sodom*, ſpoken of, where alſo our *Lord was crucified*: And is there not Darkneſs in that *Egypt*? Oh, *William*! the Reaſon why thou art ſuch a Stranger to theſe things, is becauſe *Nullum elimentum in ſuo loco graveſcitur*; He that is in Union with thick Darkneſs, feels not the Miſery and Pain of it.

Haworth, *That Work of the Spirit in our Hearts is not God's, Son, &c.*

Crook, Thou ſpeakeſt indiſſinitely, as if the Work of the *Spirit* in our hearts was in no ſenſe in *Scripture* called *God's Son*, contrary to the Apoſtle's *Teſtimony*, Gal. 1. 16. *When it pleaſed God to reveal his Son in me.* Was not this the Work of the Spirit in the *Apoſtle's* heart, &c?

Haworth, *But this is not ſo bad as to ſay, the Only-begotten Son, begotten in us, &c.*

Crook, Thou miſrepreſenteſt my words, ſpoken about twelve years ſince; for I uſed the [word] *Only-begotten* only in Oppoſition to any other Power beſides the Lord's own *Arm* to form and reveal his *Son* in the hearts of his Children, as thy Friend thou ſpeakeſt of, if yet alive, may remember.

Haworth, *I have been an hundred times hurried into your Way and Opinions, like a Child toſſed to and fro with every Wind of Doctrine; but I am brought now to a conſiſtency and fixedneſs*, Epiſt. p. 12, &c.

Crook, Our Way is the Light, and they that walk in it are out of all Hurries and Toſſings; and for Opinions, thou art no now hurried amongſt them, and toſſed one while upon Abſurdity, and another while upon Self-contradiction; and for the *conſiſtency* and *fixedneſs* thou ſpeakeſt of, I refer the Reader

to

to thy Confuſions and Contradictions, as collected under that Title Page, for his further conviction and Information.

Haworth, *Thou art the dearer to us*, John, *that thou haſt been once a Stone in Chriſt's Building*, Epiſt. p 12,&c.

Crook, Doth thy calling me *Mountebank*, *Jugler*, *Jeſuit*, *Ape*, *Equivocator*, *covering my Peyſon with gilded words*. *&c.* manifeſt a comparative degree of Dearneſs to thee? What then is thy poſitive? And if *a Stone once in Chriſt's Building* be thus called, what Names wilt thou give to thoſe Stones yet unhewn? And if to hold a total falling away from Grace be *Arminianiſm* and *Jeſuitiſm*, as thou ſayſt, *Epiſt.* p.2. then I having been once a Stone in Chriſt's Building, muſt needs be ſafe at laſt: And if I am indeed ſo *dear to you*, ſhew it to the World by thy Recantation for thy Abuſing of me by Revilings, &c.

Haworth, *Some of old pretended they were ſent to preach the Everlaſting Goſpel, in oppoſition to the old Goſpel. In the* Revelations *ſome are ſpoken of, that talked of the Depths which* John *adds Satan to: This hath been my Temptation, and am confident is thine now*, Epiſt. p 12,&c.

Crook, We may in our time (without Antiquity) find out many preaching another or new Goſpel that yet pretend highly to the Old, like thoſe *falſe Teachers* that were ſo ſtiff for outward things, in oppoſition to that Spirit the *Galatians* (that *began well*) began in; and doubtleſs this is one of the Depths of Satan, to draw the Mind from the Light of the Spirit within. And I do believe thee, that as it was, ſo it is ſtill, *thy Temptation* to oppoſe the *Everlaſting Goſpel*, under colour, that thou knoweſt not *one Goſpel-truth but the Light within contradicts*, as thou ſayeſt: And for thy Confidence, its but like to thy *conſiſtency* and *fixedneſs*. But I will aſſure thee, I neither *itch* to be a *Doctor of Allegories*, nor yet to exerciſe my ſelf in things *too high for me*; Glory to *Abraham's* God, who hath weaned me from it. Therefore take heed of thy Confidence, for elſe it will deceive thee, to the Ruin of thy Soul.

Haworth, *The Spirit of Wiſdom and Revelation be upon thee while thou art reading theſe following Lines*, *&c.*

Crook, Haſt thou ſuch a high Conceit of thy own Writings

that they cannot be underſtood without divine Revelation, and ye denyes the Antecedency of the *Spirit and Light of Chriſt within*, to be neceſſary to the true underſtanding of the holy Scriptures, and the Myſteries of God therein mentioned.

Haworth, *In vain was that Revelation of the Everlaſting Goſpel to* Adam, *if the Light within would have ſhewed it*, Book, p. 4, &c.

Crook, In vain had that Revelation been, if *Adam* had not had ſome *Light within*, to ſee what was tendred and made known to him.

Haworth, *Let us ſee what Faith it was that theſe departed from in* 1 Tim. 19.

Crook, Inſtead of ſhewing what *Faith* they departed from, thou (either ignorantly or wilfully) takeſt up the time about the Faith they turned to, and imbraced after their departure, which is nothing to the purpoſe; for my words are theſe, *And others departed from that Faith which* Paul *exhorts* Timothy *to hold faſt*, in Oppoſition to thy aſſerting it impoſſible to forſake the *Goſpel, being once truly received.* And thus, like the Horſe mumbling the Thiſtle, thou art unwilling to let it alone, and yet knoweſt not how to anſwer it.

Haworth, *Thou hadſt better not named that Scripture*, &c.

Crook, It had better for thee indeed that I had neither *named it*, nor thou gone about to anſwer it; for then hadſt thou ſaved thy Credit.

Haworth, *God's eſſential Power cannot be communicated; for then would the Creature, to whom it is communicated, be Omnipotent*, Book, p. 6, &c.

Crook, Who would think that a man that pretends ſo highly to Scripture Rule, ſhould be ſo much beſides it, as to uſe [Terms] of Diſtinction not once named in Scripture? its ſufficient to ſilence all Fleſh, that both *Scripture* and experienced *Saints* do tell us, That *the Spirit it ſelf bears witneſs in them*, and that they were made *Partakers of the Divine Nature and Power of God*, whereby they were *more then Conquerors, and able*

able to do all things, &c. without buſying the mind with forged Notions and unſcriptural Diſtinctions, &c.

Haworth, *Either thou haſt forgotten that this Phraſe, which I make uſe of, was ever uſed by* Paul, Gal 4.19. *or elſe thou doſt plainly gibe at the Apoſtle and Church of* Galatians, *at leaſt through our Sides thou woundeſt them; they had ſome Knowledge of Chriſt, but it was too confuſed and dim,* p 10, &c.

Crook, I very well remembred the *Apoſtle*'s words in *Gal.* 4. 19. b t find n ſuch words as [*diſtinctly*] formed in you; [*dim and too confuſed*] are imaginary words of thy own coyning; as if *Chriſt* could be *formed* in a man, and yet that man in whom he is ſo *formed*, either to be wholely ignorant of it, or ſo confuſed and dim that he is unable to diſtinguiſh it from any thing elſe; ſo that this Falſhood and Confuſion may be added to the reſt; for I neither forgot the Place, nor yet gibe at the *Apoſtle*: Neither do I believe, that either the *Apoſtle* and thy ſelf, or the *Church* of *Galatia* and thy *Church* at *Hartford* to be in ſuch Union, that the hitting of you muſt needs wound them through your ſides.

Haworth, *Now*, John, *is this Language becoming thee, viz.* Paul, *what is thy Labour and Travail worth, whenas thou haſt not brought the* Galatians *to have Chriſt formed in them? And*, Paul, *what a Church is this Church thou writeſt to in* Galatia? *and what a Paſtor, Preacher and Apoſtle art thou? and what dear Brethren are they to thee, &c?* p 10, &c.

Crook, Thou art like him that makes a Man of Straw, and then to ſhew his Valour fights with it. Thou knoweſt I uſe no ſuch Language to *Paul*, nor the *Church* of *Galatia* in my whole Book; but thou, like a man having loſt his way, pryes into every Turning to recover his Loſs, yet the more he goes on the further he is out of his Way: But why doſt thou plead for mixt Communions with ſuch as are turned to another Goſpel, whom the *Apoſtle* calls *bewitched and fooliſh*, and thought to be made *perfect by the Fleſh*, being *removed from the Grace and Spirit of Chriſt*, into which he begat them at the firſt, when they *began with*, and therefore his *Labour* and *Travail* was both of *Worth and Value*, and not in vain, as thine and others

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are at this day, who like theſe falſe *Teachers* (the *Apoſtle* ſpeaks againſt) do but make Work for the true Labourers to travail in Birth again, to recover your Proſelytes out of theſe outward things and forms, to have Chriſt truly formed in them, that neither the people themſelves, nor the true Miniſters, may be perplexed, or ſtand in doubt of them, as the Apoſtle ſpeaks, *Gal.* 4. 20. But whither art thou going, Friend? Is thy pleading for ſuch mixt communion the way to be a Paſtor of a ſeparate Church at *Hartford*, or to be a Pariſh Prieſt again? Think not that this turning will ſet thee right (*viz.* becauſe the Apoſtle calls the *Galatians Little Children* and *Brethren*, &c. for theſe and ſuch like are but amicable terms, frequently uſed in Scripture, and doth not alwayes imply them ſo called to be *Children* in a ſpiritual ſenſe, and *Brethren* in the true Goſpel-Brotherhood; as, Chriſt calling him *Friend* that had not on the Wedding-Garment, and yet was not really ſo in the Senſe he calls his Diſciples (*no more Servants but Friends*;) and *Stephen*, Acts 7. 2. calls the High Prieſts and Jews *Men, Brethren and Fathers*; and *Paul*, Acts 23. 1. calls the Council *Brethren*, &c.

Haworth, *I'le grant, that the main Work was to preach the Goſpel, they did but preach the Law in Subſerviency to the Goſpel; thus they were Miniſters not of the Letter only, for this doth but kill, but of the Spirit*, p 12, &c.

Crook, If preaching the Law be in order to the Goſpel, to prepare the Spirit of man by convincing of Sin, and ſo humbling the Soul to a welcome reception of the Grace of the Goſpel, &c. as thou affirmeſt, p. 11. then why is it not as main a work to preach the Law? or is there a way to Salvation from Sin, without being firſt convinced of Sin, &c? But let the Readers obſerve how thou ſwarveſt that from thy Rule (thou pleadeſt ſo much for) *Subſerviency* is a term not uſed in Scripture, and beſides thou addeſt the word [*Only*] for the Scripture ſaith, *Able Miniſters, not of the Letter*, and thou addeſt [*Only*] which is an Addition to Scripture; but in further Confuſion and to thy own Confutation, thou makes Chriſt the Author of both, ſaying, *He wounds as well as heals, & kills as well as makes alive*;

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the one he doth by the preaching of the Law, the other by the Gospel: Doth not this prove Law and Goſpel to be one in their End and Nature, for which thou taunteſt ſo much at me, and ſpendeſt the whole 13th page by way of Deriſion, ſaying, *It will coſt me ſome Sweat to untye this Knot, &c.* But before thou art aware thou haſt done it. For if it be Chriſt that kills by the Law (as thou ſayeſt) and Chriſt that makes alive by the Goſpel: Is not [he] one and the ſame, and is not his End the ſame, like a wiſe *Phyſician* to cure and reſtore his Patient?

Haworth, *The Law in its own Nature is ſpiritual*, page 16, &c.

Crook, And is not the Goſpel ſo too? What is it this man quarrels with? is it not written, *The Miniſtration of Condemnation is glorious, but the Miniſtration of the Spirit exceeds in Glory*? In it ſelf it is not glorious, but dreadful and terrible; but becauſe of its End, by convincing of Sin, and ſo humbling the Soul to a welcome reception of Chriſt, or the Grace of the Goſpel, as thy ſelf ſpeaks, p. 11. And the Apoſtle doth not ſay the Miniſtration of the Spirit [differed] (in Nature and Kind) but exceeded in Glory, and therefore ſaith, *Diverſity of Miniſtrations*, but *by the ſame Lord or Spirit*, pag. 11, &c.

Haworth, *Yet hitherto tends this admitting of no Diſtinction of Law and Goſpel*, p. 13.

Crook, My words are not ſo, but thus, *viz. Why doſt thou divide betwixt Law and Goſpel*? Surely thou art not ſo ignorant as thou makeſt thy ſelf, as if there were no diffence between *diſtinguiſhing* and *dividing*. But becauſe the Scripture diſtinguiſheth between *Father*, *Son* and *Spirit*, therefore by thy *Logick* they are divided: and becauſe the Scripture diſtinguiſheth between *Juſtification* and *Sanctification*, therefore it divides them according to thy dealing with me; for I ask, why thou *divideſt* between Law and Goſpel, and thou abuſeſt and perverteſt my words, as if I admitted of no *Diſtinction* between them: Is this fair dealing, *William Haworth*? But remember for the time to come, That a Man may lawfully

fully *Diſtinguiſh* where he ought not to *Divide*, as is proved.

Haworth, *The Law is ſpiritual* (i. e.) *requires that all the Thoughts of Man, and Deſires and Motions of the Heart ſhould be holy and ſpiritual continually*, p. 14. &c.

Crook, Here thou haſt plainly confeſſed to that which thou haſt been ſo long fighting againſt, viz. that the Law is *ſpiritual*, *&c.* and is not the Goſpel *ſpiritual* alſo? if yea, are they not *One* in *Nature* (I never ſaid in Degree) but want in *Degree* varies not the Truth in *Nature* and *Kind*; and is it the *End* of the Law to require that all *the Thoughts of Man, and Deſires and Motions of the Heart ſhould be holy and ſpiritual continually*? doth not the *Goſpel* alſo do the ſame? how now *William*? who is infatuated now? to ſpeak that thou never intendeſt, *viz.* that *Law* and *Goſpel* are *One* in the *End* and *Nature*, as thou ſpeakeſt, p. 12. But more of this may be ſeen in Title *Contradictions*, *&c.* and Title *Scoffs*, *&c.*

Haworth, *I challenge thee to produce one Scripture where Law and Spirit are one*, *&c.*

Crook, If I prove that the Word or Term *Law* is applyed to the *Spirit*, I make good my own Aſſertion, and overthrow thy vain boaſting *Challenge*: Now the Law is called *Truth*, *Pſal.* 119. 142. So is the *Spirit*, 1 *Joh* 2. 27. and 1 *Joh.* 5. 6. The Law is called *Light*, *Prov.* 6. 23. and ſo is the *Spirit*; If the Eye be ſingle the whole Body is full of *Light*, *Rom.* 7. 14. We know the Law is *ſpiritual*; how doſt thou know it? I feel it in my *Mind*, by the *Spirit* ſaith *Beza*, and alſo a Law in my Members warring againſt it, *Rom.* 8 2. The *Law of the Spirit of Life which is in Chriſt Jeſus*, *&c.* ſaith *Beza*, is the Power and Authority of the Spirit, againſt which is ſet the *Tyranny of Sin*. Thus he, &c. The Term *Law* is applied, both to *Works and to Faith*, or the *Spirit* in Oppoſition to Works, *Rom.* 3. 27. The *Law* is alſo called the *Teſtimony*, to the *Law* and to the *Teſtimony*, *Iſa.* 8. The two Tables of the *Law* are called the *Teſtimony*, *Exod.* 25. 16, 21. The *Goſpel*, or Spirit, is called the *Teſtimony*, 1 *Cor.* 2. 1. 2 *Theſ.* 1. 10. *Rom.* 7. 7. Except the *Law* had ſaid, thou ſhalt not *luſt*, by

Law

Law is underſtood, the Law of the Spirit; for the outward Law ſaith not ſo. 1 *Tim.* 2. 6. Where Chriſt is called the *Teſtimony, who gave himſelf a Ranſom for all men, that Teſtimony in due time, &c.* by all which it may appear, notwithſtanding *William Haworth's* vain *Challenge*, and confident to the contrary, that the Term *Law* and *Teſtimony*, &c. are applied *to Chriſt, to the Spirit, and to the Goſpel, or New Teſtament.*

Haworth, *I have known the Spirituality of the Law convincing me of that to be Evil, which you ſay is not Sin* (viz.) *Evil Thoughts ariſing in my Heart, though not conſented to.*

Crook, Here thou confeſſeſt, that the *Spirituality of the Law* (which was the thing I affirmed to be *one* in *End and Nature* with *the Goſpel*) to be the *Spirit or Power of God*, which is called *the Goſpel*, and is ſaid, *Hebr.* 4. 12. to be *A Diſcerner of the Thoughts and Intents of the Heart*, which thou ſayeſt, it doth in thee, this muſt needs be the *Spirit*, by thy own Acknowledgment, p. 14. calling the *Law a fit Inſtrument for the Spirit to make uſe of*; ſo that it's the Spirit's Work whatever is the Inſtrument; that is the *Agent* by thy own Acknowledgment.

But I perceive the Scriptures quoted by me have qualified thy Heat, page 15. ſo that now it is the Doctrine of the *Goſpel*, not *Law* [*taken ſtrictly*] &c. but it may be called the *Law*, ſo it be not [*taken ſtrictly*] *but in a mild or common Acceptation*, ſo that thou haſt both made the Challenge, viz. *to produce one Scripture where Law and Goſpel are Terms that ſignifie the ſame Thing*, as I aſſerted (and to which thou makeſt this Challenge, and alſo undertakeſt to make it good againſt thy ſelf.)

Haworth, *My taſting of the Grace of Jeſus Chriſt was the Reaſon why I did not take up with the* Quakers *Chriſt, finding ſo much Sweetneſs and Comfort in the Knowledge of him crucified, and ſo abhorring to believe in the Light within, as the Chriſt of God.*

Crook, *David* invites to *Taſting*, as the beſt Way of knowing *how Good and Gracious the Lord is*, Pſal. 34. 9. and *Paul* alſo accounted *the Revelation of Chriſt within to be the Excellency of the Knowledge of Chriſt*, Gal. 1. 12, 15, 16. compared with *Phil.* 3. 8, 10, 11. *And called me by his Grace to reveal*

his Son in me, but contrariwise that which thou callst the *Grace of Jesus Christ*, caused thee to *abhor* believing in any such *Revelation of Christ the Light within*, whereby it's manifest, thou hast not so learned Christ, as the *Apostle did*, viz. *Living and dwelling in him, and by hearing of him, and being taught by him*, but by Hatred, and despising art grown *past Feeling* of these things, according to *Ephes.* 4. 18, 19, 20, 21.

Haworth, *Well, now let these stand together, and* John, *do thou speak for thy self*; *either these are no* Quakers *and thou dost owne these and their Writings, or the Light within, not Jesus of* Nazareth, *is the* Quakers *Christ, so not the Lord's Christ, therefore* John *thus dost but juggle, &c. By this you may know what he means by his Testimony to Jesus in the latter End of his Book*, p. 18. &c.

Crook, The Page before is stuffed with railing Accusations which have been sufficiently spoke to by *G. W. W. P.* against *Faldo*, and *I. Pennington's* late Book, titled, *The Flesh and Blood of Christ, &c.* I say Christ is not *divided*, and thou art a Transgressor for putting asunder what God hath joyned together; *Jesus of Nazareth* calls himself the *Light* of the World; and thou confessest, as before is shewed, that it's neither *Law nor Gospel that convinceth the Unbelieving World, but the Spirit making Use of them*: Now is not the *Father*, the *Son* and the *Spirit* [*One*] 1 *Joh.* 5. 7. And this is the *Lord Christ*, that is [*One*] with the *Father*, *and thought it no Robbery to be equal with God*; and this is no *jugling*, but plain *Scripture-dealing*, as they that are *spiritual* can *judge what I say* to be the *Truth, as it in Jesus*, but without the *Spirit no Man can say that Christ is the Lord*, 1 *Cor.* 12 3. and if any Man *will be ignorant, let him be ignorant*, 1 *Cor.* 14. 38. but the Spirit of Blindness, like a Man in the dark, makes thee so suspitious and jealous, that although I speak never so plain, *Nicodemus-like* thou cryest out, *how can these Things be*, when the *Inconsistency* is in thy self: And what I speak in the latter End of my Book, as well as what I speak of in the Beginning, is what I believe in my Heart; and thy calling of me *Jugler* and

Moun-

Mountebank, *&c.* are but as Gems in my Crown, but shall be as black Charges against thee in the Day of thy Arraignment.

Haworth, *This Blood and Sufferings of Christ, the Value of them towards God for the Expiation of the Guilt of Sin, I apply to my own Soul, that is guilty of the Breach of the Law, and have Peace hereby*, Rom. 5. p. 19, &c.

Crook, I wonder thou shouldest so soon forget thy self, who in p. 14, 15. sayest, that neither *Law* nor *Gospel* can either *convince* or *convert* without the *Spirit*, but as the *Spirit useth them, being as a fit Instrument for the Spirit*; and yet thou that hast the *Filth of Sin remaining in thee, canst apply to thy own guilty Soul the Value of Christ's Blood, &c. and have Peace thereby*, while Christ told his poor Disciples, without *him* they could do nothing; and the Apostle said, it was God (*by his Spirit*) that made *Christ their Righteousness and Redemption, &c.* not their own *Application* of them to their *guilty Souls*, as thou speakest, like a Man void of all Sense of what thou sayest, &c. that *Faith* which gave them *Peace with God, purified their Hearts, and kept Christ dwelling therein*, as a *Prince* in them, *being stronger then he that is in the World.*

Haworth, *I charge thee with the highest Blasphemy imaginable, &c. if thou dost it knowingly and wittingly, such as never shall be forgiven, if thou attribute any of these Titles* (viz. *First-born of every Creature, the Brightness of his Father's Glory, the eternal Word, the Alpha and Omega, the All in all*) *to any Thing that is in Man, besides the very Person of* JESUS CHRIST, p. 19. &c.

Crook, The very repeating of this *Paragraph and Charge* is sufficient to shew its Folly, and vain Boasting of its Author, who now by his Words allows the very *Person of Jesus Christ* to be in man, and yet saith p. 4. *His Righteousness is wholely without him*, &c. take his Words *strictly*, and they import (1) that those Titles mentioned by him, belong only to the *Person of Jesus Christ*. (2) That this *Person* is in man. (3) That 'tis *Blasphemy in the highest, to attribute any of those Titles to any thing in man, besides the very Person of Jesus Christ.*

Now if he meant otherwiſe (viz.) That it is the *higheſt Blaſphemy to attribute any of theſe Titles to any thing in man, but only to the Perſon of Jeſus Chriſt without man*; and alſo, that by the *Perſon of Jeſus Chriſt*, he means as he ſaith, *viz.* that the Eternal VVord, and firſt born of every Creature, the firſt and the laſt, the All in All, is this Perſon; then he doth not only exclude God the Father, Son and holy Spirit from being in Man, (*i. e.*) Saints or others, contrary to the whole Current of Scripture dialect; but alſo falls into the *Neſtorian* Opinion, *viz.* That in Chriſt were two Perſons as well as Natures: Beſides it's Blaſphemy to limit and ſhut out the holy only One, for how is he then the All in All? is he in all, and yet muſt we be charged with Blaſphemy for confeſſing him or his Name in his People? But further, if by the Perſon of Chriſt he intends not as he ſaith, *viz.* the Eternal VVord, or Deity of the Father, or Son, &c. but only the prepared Body, that the Son took upon him in Time, then he doth not only vary from the Creed of a Trinity of coeternal Perſons, but alſo himſelf is guilty of Blaſphemy, in attributing thoſe Titles to the Body which properly belongs to him that took it, *viz.* the Eternal VVord, the only Potentate, the Alpha and Omega, the All in All, &c. who was before that Body was: But if *William Haworth* will allow neither the Eternal VVord, nor the firſt-born of every Creature to have any Place in Man, then what is become of his Convert to Chriſtianity, he is but a counterfeit Convert, and he and his Leader are both Aliens, without God, and without Chriſt in the VVorld.

Haworth, *The Scriptures are revealed by the Apoſtles, and by the Wiſdom and Judgment of Man, enlightned by the ſame Spirit that gave them forth, we may attain the Knowledge of them, and not without*, p 21. &c.

Crook, Thou ſpeakeſt now like a *Quaker*; take heed of making thy ſelf a Tranſgreſſor any more, by the denying the Neceſſity of the Light and Spirit within to underſtand the Scriptures, or by condemning the *Quakers* for preaching the Light, in the firſt Place to give People the Knowledge both of Chriſt and Scriptures.

Ha-

Haworth, *Thou muſt underſtand (by theſe heavenly Things themſelves) either Chriſt himſelf, or the Church and People of God, who are the heavenly* Jeruſalem, *or Heaven it ſelf, whereinto Chriſt is entered with his Blood*, p. 21. &c.

Crook, How now *William*? how doubtful art thou of the heavenly things themſelves? is this thy Fixedneſs and Conſiſtency, that they muſt be ſomething, but what thou doſt not know? and yet ſayeſt, I muſt underſtand what they are; but ſurely it muſt not be by thy doubtful Teaching: But tell me, what puriſying needed either Chriſt himſelf, or Heaven it ſelf? and by what better Sacrifices? *Heb.* 9. 23. we read *Ver.* 9. & 14. that the Conſcience was to be purged by the Blood of Chriſt; and this muſt needs be known in the Church and People of God, whom thou confeſſeth are the heavenly *Jeruſalem* which is the City of the living God, where both God and Jeſus the Mediator, and the Blood of Sprinkling, &c. are come to by the Saints (*viz.*) *Heb.* 12. 22, 23, 24.

Haworth, *I ask now whether the Scriptures or our Imaginations and Thoughts be the Rule, whereby we are to meaſure God and true Righteouſneſs*, p. 21. &c.

Crook, Is thy Memory ſo bad, or thy Ignorance ſo great, to ask ſuch a Queſtion, which thy ſelf reſolveſt in the ſame Page? or art thou ſtill in thy ſkiptical Mind (as thou ſpeakeſt of thy ſelf) ſeeing thou ſayd'ſt but juſt before, that it muſt be by the ſame Spirit that gave forth the Scripture, that we can underſtand them, and not without; have thy Thoughts and Imaginations ſo great, and the Spirit of God ſo little a Share in what thou doſt, which makes thee ſo ſoon forget its Uſefulneſs to meaſure divine Things; but I even tremble at thy ignorant Confidence, to talk at this rate of meaſuring the unmeaſurable God, and that by the Scriptures, or our own Thoughts, without naming his Spirit

Haworth, *The Scripture no where condemns Man's Conceivings of God by the Scripture, and according to them*, p. 22. &c.

Crook, Thou art condemned here out of thy own Mouth, who ſayeſt, it muſt be Man enlightned by the ſame Spirit that gave them forth, and not otherwiſe.

Ha-

Haworth, *If* John Crook *consents to the Truth of this Principle, viz. That such is the Purity of God, that nothing is accepted by him, but what is every Way (or entirely) compleat and perfect, if so,* p. 23. &c.

Crook, I grant this, as also himself hath done in *p.* 26.

Haworth, *Then he believes that the Righteousness within, which consists in the Vertues and Gifts of the Spirit in every* Quaker *is every way perfect and compleat, &c.*

Crook, Let the Reader judge if the latter be a necessary Consequence from the former; but because some whole pages following in his Book are stuffed with Arguments and Consequents of the like nature about the same Subject, to prevent his Boasting if possible) I shall here once for all return a sober Answer, viz. I believe, that the Holiness and Righteousness in the Hearts of God's people, which purely consists in the Virtues and Gifts of the Spirit, which is one with the Father and the Son, it is intirely compleat and perfect as to Nature and Kind, which is sufficiently demonstrated by those worthy men Dr. *Preston* and Dr. *Sibbs*:

See *Preston*'s Title, *Man's Uprightness*, pag. 214. "Because the New *Adam* otherwise should not be so effectual "as the old; the new *Adam* should not be so powerful to "communicate Grace and Life, as the old *Adam* is to instill Corruption and Sin; for this Sin that hath been conveyed to us by the first *Adam*, hath an Integrity in it, it hath "gone over the whole Soul, there is a whole Body of Death, "that hath possessed us: now should there not be in those redeeming Actions by Christ a contrary Integrity and Perfection, throughout Holiness, as I may call it? the Plaister "then should be narrower then the Sore, & the Remedy should "be inferiour to the Disease. Beloved, you know a Leprosie is gone all over: except the Holiness went all over too, "from top to toe, I say, there would not be an Answerableness in the second *Adam*, he should not be able to do as much "Good as the first was able to do Hurt—2*dly*, The Work of "Redemption should be done but by halves, if the Lord should "dispense with imperfect Holiness: The Works of Creation

"you

" you know were perfect; God looked upon all his Works, " and saw that they were very Good. Beloved, Do you " think the Works of Redemption ſhould come ſhort of the " Works of Creation? Are not they likewiſe Perfect? When " the Lord ſhall look on that Work, ſhall he not ſay likewiſe, " It is very good?

Pag. 216. "If the Heart of Man be not intire, if the " Work of Grace be not throughout, if there be a Defect " in the Principle and Conſtitution of it, there ſhould be a de- " fect in the Work of Redemption, that cannot be, &c.

Pag. 219. "Bleſſed are the Pure in Heart: Now what is " it to be pure? That is pure which is full of it ſelf, and " hath no other heteregenial thing mingled with it; ſo that heart " is pure, which hath no Sin in it, which is holy, which hath a " renewed quality of Grace, which hath an inward regene- " rate Man, that will mingle with no Sin, that is full of it ſelf, " and admits not the mixture of any Sin, &c.

Pag 221. "When thou hadſt the Prophet that would have " ſeparated the Precious from the Vile in thy heart, as well " as to do it in the Companies of men, &c.

Pag. 222.—"So my Beloved, it is not the having of Im- " purities in the Heart, that makes the Heart imperfect; but " it is the ſuffering of them to be mingled even with the inward " Frame of the Heart. The Doctor alſo affirms, "That " without this Holineſs and Righteouſneſs, none can be ſaved, " &c.

See Dr. *Preſton*, ibid. p. 243.—"I ſay, Let any Man's Heart " be of this Conſtitution, that he neglects the ſmalleſt Com- " mandment, that he hath not a ſpecial Eye to the Obſervance " of them, a ſpecial Care to keep them, he is unſound and " rotten at the Heart, he ſhall never be ſaved, continuing " ſuch. *Prov.* 19. 16.—"He that keeps the Commandments, " keeps his own Soul; but he that deſpiſeth his Way, ſhall " dye for it. Thus far Dr. *Preſton*.

Now Dr. *Sibbs*'s *Soul-Conflicts*, pag. 224. "The Happi- " neſs of Man conſiſts chiefly in a gracious Frame of Spirit and " Actions ſutable, ſweetly iſſuing therefrom. Ibid. pag. 156.

" Chriſt

"Christ will never give over, till by his Spirit he hath made "our Nature Holy and Pure as his own, till he hath taken a- "way not only the Reign but the very Life and Being of Sin "out of our Hearts; that to this End he leaves his Spirit and "Truth in the Church to the End of the World, that the Seed "of the Spirit may subdue the seed of the Serpent in us; and "that the Spirit may be a never failing Spring of all Holy "Thoughts, Desires and Endeavours in us, and dry up the "contrary Issue and Spring of Corrupt Nature. Grace "is nothing else but that blessed Power, whereby as spiritual "we gain upon our selves as carnal, pag. ibid. "It is a good "Tryal of a Man's Condition to know what he esteems to be "himself. A godly Man counts the inward man, the sanctifi- "ed part, to be himself; whereby he stands in relation to "Christ and a better Life, pag. 101. Thus far *Sibbs*. But if I should have writ half so much, I should have been censured for idolizing and setting up Man's Own Righteousness as *W. Haworth* calls the Righteousness within, that consists in the Virtues and Gifts of the Spirit; but these serious Men speak no such Language, &c.

Haworth, *And for this Compleatness is accepted; and that it will hold the Test before God's Tribunal, and so will justifie us; and it is beyond the Righteousness of the Elect Angels*, ibid. &c.

Crook, Such as are Witnesses of this blessed Work within, are accepted of God, but not barely for that Holiness and Righteousness sake, as it is a Work within, but for his sake that is both the Author and Finisher of the whole Work of Man's Redemption; For *as the Builder is more honourable then the House, so is Christ then his Work*, Heb. 3. 3. *He hath made us accepted in the Beloved*, Ephes. 1. 6. *And chosen us through Sanctification of the Spirit and Belief of the Truth*, 2 Thess. 2. 13. And this will hold the *Test*, and these by this Faith are and shall be justified before God's Tribunal. And that it is *beyond the Righteousness of the Elect Angels*, is both an ignorant and needless Question.

Haworth, *I fly by Faith, which the Spirit works in me by*

the

the hearing of the Goſpel to Jeſus Chriſt, to deliver me from the Wrath to come, 1 Theſſ. 10. p. 28.

Crook, This *flying* in thy own Will is like to thy *applying* of him, which I ſpake to before: Chriſt ſaith, *No man can come to me, except my Father which ſent me draweth him*, Joh. 6.44. But this (viz.) [*I fly*] ſounds like a cuſtomary word, only gotten by rote, while the true Believer depends upon God and Chriſt, to receive the immediate Ability to uſe and exerciſe Grace and Virtue aright, for the further Growth and Increaſe; for, "*Grace dorments will not ſave us*, ſaith Dr. *Sibbs*, *Soul's Conflict*, pag. 105. and further ſaith, "*The firſt Juſtice begins within, when there is a due Subjection of the Soul* "*to the Spirit*, &c. Now, hadſt thou born the Indignation, &c. and waited with *David in the Way of God's Judgments*, then with *Paul* thou wouldſt have ſaid, *I thank God through Jeſus Chriſt that is come unto me, and made himſelf known in and unto me by his Spirit, that takes of his Blood and Virtue and ſhews them unto me, & applys them as proper Remedies to cure my Malady, and inriching Jewels to make me glorious*. But thy Speech bewrayes thee; thou wanteſt the *Shibboleth* of a true *regenerate* Man.

Haworth, *I perceive this by what thou ſayeſt here, that thou haſt taſted but very ſcantily of the Wrath of God in thy Conſcience, otherwiſe thou wouldſt not have ſuch ſleighting Thoughts of it, as to apprehend it to be attoned any other way then by Chriſt's bearing it, who ſweat drops of Blood under it, and thy unacquaintedneſs with the Nature of Faith, in that thou calleſt it, an Eaſie Way*, p. 28. &c.

Crook, I ſhall not make thee my Confeſſor of what I have taſted; but if thou hadſt not fled the Judgment, it had been better for thee, then to eſcape it to get Eaſe in the Fleſh. I know him in whom I have believed, and received the *Attonement* as the true *Chriſtians* did, by having the *Witneſs of it in my ſelf*. And thou doſt but flatter thy ſelf, and falſly accuſe me, in ſaying, I apprehend *Sin and Wrath to be attoned any other way then by Chriſt bearing it*; for I never ſaid nor thought ſo: But this I ſay knowingly, That it is not the *bare believing*

of the Doctrine of *Attonement* from the Record of Scripture without (though that be true) that is the real Pacification to the saving of the Soul in God's sight, except the inward Testimony of it by the in-dwelling Presence of Christ be witnessed in the Heart: " *All Books were written to amend this One* " *Book of our Hearts and Conscience*, saith Dr. *Sibbs*, ibid. pag. 61. " *and though we have not a Book to look on, yet we may* " *look with Comfort into the Book of our own hearts, and read* " *what God hath written there by the Finger of his Spirit, &c.* I have the rather inserted this here, that thou mayest not forget to search this Book or Record, and to be well acquainted with what is written there; for such to be sure can never undervalue the Drops of Blood that he sweat for them, nor be ignorant of the Nature of true and living Faith, nor call the daily looking unto and depending upon God, *as the Eye of the Maiden unto her Mistriss*, an easie Way.

Haworth, *Ah* John! *what meanest thou to turn the Scoffer, like* Julian? *Do the Saints find it an Easie Way, who cry out daily, Lord help our Unbelief?* p. 29, &c.

Crook, My words are these, viz. *An Easie Way if thou couldst escape God's Vengeance, by casting it all upon Christ, by imagining his doing and suffering God's Pleasure to be reckoned thine, by a bare Belief of it wholely without thee.* Thou wouldst tempt the Reader (by leaving out these last words) to believe me to be a *Julian*, as the *Devil tempted Christ to cast himself down*, abusing the Scripture.

But let the Reader judge by my words together what a scoffing *Julian* I am; if we compare *Mark* 9. 24. & 14, 15, 16, 17. vers. it will not appear, that *that Saint* (as thou calleſt him there spoken of) knew much of thy Faith; if he was like thee in any thing, it was in that he joyned with the *disputing Scribes against the Disciples of Christ*: But those that are *Saints indeed* find [that] no less Power then [that] which raised up Christ from the dead, is able to make them believe in that Christ, to the saving of the Soul; and they had need of daily help against the springings of the *bitter Root of Unbelief* in themselves: But to be wise to dispute of Salvation is one thing,

and

and to be wiſe unto Salvation through Faith in Chriſt Jeſus is another. But I ſay ſtill, Its an Eaſie Way to Salvation, if thou canſt eſcape *by caſting all God's Vengeance on Chriſt*, by imagining his doing and ſuffering God's Pleaſure to be reckoned thine by a bare *believing of it wholely without thee*; for, do not all the Ungodly in *England* generally believe it? But ſaith Dr. *Sibbs* (*Soul's Conflict*) "It were an Eaſie Thing to be a *Chri-*
"*ſtian*, if Religion ſtood only in a few Outward Works and
"Duties; but to take the Soul to task, and to deal roundly
"with our own Hearts, and to let Conſcience have its full
"Work, and to bring the Soul into Spiritual Subjection unto
"God, this is not ſo eaſie a Matter, p. 228.

Haworth, *Ah* John Crook, *here thou ſtumbleſt at the Croſs of Chriſt, and art leavened in thy Mind with hellish* Socinianiſm, *the Dirt will out at laſt* John; *here thou art plainly aſhamed of the Croſs of Chriſt, dares not own that the Wrath of God was upon Chriſt*: *O repent* John, p. 29. &c.

Crook, I know not what a great Croſs it is for a Debtor, that knows his Creditor to be fully ſatisfied, and paid his Debt (by another in his ſtead) to believe it to be ſo: But indeed it is a Croſs to be ſtumbled at, and a ſtrange thing for a poor Debtor to be told, he muſt believe his Debts are paid, and his Creditor is ſatisfied, while his Creditor keeps him ſtill in Priſon, and calls to him every Day for full Payment; this is croſs to ſound Judgment and good Underſtanding: But if this be all the Acquaintance thou haſt with the Croſs of Chriſt, I will aſſure thee thou art far enough from being his Diſciple, &c.

But why doſt thou dare me *William*? am I all of a ſuddain changed in thy Opinion, from a Knave and a jugling Mountebank (as thou calleſt me) unto ſuch a tender-conſcienced Man, that I dare not ſpeak otherwiſe then I believe? who playes Tricks now *William*? making me believe, that if I will own what thou would'ſt have me, then thou wilt believe me; yet when I have given Teſtimony to the Blood of Chriſt, and many other Things, even as thy ſelf in Words profeſſeſt to believe, yet for ſo doing thou calleſt my Perſon a Knave and a Mountebank, and my Belief a Juggle: But thy Speech bewrayes thee,

for these Words, *viz. If thou dareſt, &c.* is their Hectoring Language thou compareſt me to: But if the Reader pleaſe to examine his daring Challenge, he will find it to be this, *viz.* to own *that the Wrath of God was upon Chriſt, and that God poured out all his Wrath upon his Son*, and that these Words prove it, Gal. 3. *He was made a Curſe for us, for it's written, curſed is every one that hangeth on a Tree*; this is that he ſo dares me to; and if I will not be convinced by this Proof, I muſt repent of the Thoughts of my Heart, though never ſo right in this Matter, *viz.* I believe that *Chriſt bore our Sins in his Body on the Tree, that we being dead to Sin, ſhould live in Righteouſneſs, by whoſe Stripes we are healed*, 1 Pet. 2. 24. I dare and do own, that what Chriſt ſuffered, it was for us, and that the weighty Senſe of the Miſery due to Mankind for Sin fell upon him, as the ſqueezing of Grapes in a Wine-preſs, which cauſed him to ſweat like Drops of Blood in his Agony, *Luke* 22.44. all this we believe, & according to holy Scripture: But let us now conſider *William Haworth*'s Belief, and we ſhall find this to be one Article of his Faith, viz. *That Chriſt when he ſuffered was not innocent, and as guilty God poured out all his Wrath upon him, &c. Chriſt had the Guilt of Sin really charged upon him, what elſe is to be underſtood by theſe Words*, viz. *he was made Sin for us*, Epiſt. &c. which is more then I dare affirm; for what *Job* ſaid of his own Integrity may much more be teſtified of Chriſt's Innocency (to wit) *That he did not let that go till he dyed, neither was Guile found in his Mouth.* And whatever thine and others Conceivings are of the Sufferings of Chriſt, I dare ſay, that no Man can conceive, much leſs expreſs what they were in the deep Travail of his Soul, when he poured it out, an Offering for Sin, and the heavy Senſe of Mans Miſery fell upon him, &c. only thoſe that have had Fellowſhip with him in his Sufferings, and been made conformable to his Death (in their Meaſure) are his Witneſſes of what he ſuffer'd, by the good Experience he hath given them, through the Revelation of his holy Spirit in their Hearts; ſuch know ſomething of the Sufferings of Chriſt, and the Benefit of them to their own Souls, &c. Yet is not the Freeneſs of Forgiveneſs,

neſs, nor the free Grace and Mercy of God to Sinners deſtroyed thereby, that truly believe in the Light of Chriſt Jeſus, and repent of the Evils that are made manifeſt to them by the ſame; neither is the Work of Sanctification and Regeneration, by all that Chriſt hath done or ſuffered, made leſs neceſſary to the inheriting the Kingdom of God and everlaſting Salvation; nor are the Exhortations to Men and Women, to follow Holineſs, and to work out their own Salvation with Fear and Trembling, either weakened in themſelves, or made indifferent to Believers; nor is the inward Work of redeeming the Heart and Mind out of the World (to be fully ſet upon things above) by the Spirit and Power of Chriſt within to be neglected or diſeſteemed, by laying all the Streſs upon what Chriſt hath done and ſuffered without us, &c.

For though Chriſt be both a general and particular Saviour, yet the Benefit accruing to Men by him, as the general Saviour, is known and received only where he is witneſſed a particular Saviour; for Chriſt in man becoming the Hope of Glory, and Man being changed into the ſame Image, from Glory to Glory, even as by the Spirit of the Lord, is the Salvation, and the Perfection of every true Chriſtian: I have been the larger now upon this Subject, that I may be excuſed from writing any more about it in this Reply.

Haworth, *What wouldſt thou*, John, *have more then Faith*? page 29. &c.

Crook, My Words are theſe, viz. *I find thee like the* Phariſees *of old flying from the Wrath to come, by caſting all God's Vengeance upon Chriſt*, an eaſie Way, if thou couldſt ſo eſcape it, by imagining his doing God's Pleaſure, and ſuffering God's Diſpleaſure to be reckoned thine by a *bare Belief of it, wholely without thee*. To all which he returns this Anſwer, viz. *What wouldſt thou*, John, *have more then Faith*? Of which let the Reader judge, if this be not his Hope and Belief (viz.) that he ſhall *eſcape God's Wrath and Vengeance*, and conſequently be ſaved, by a *bare Belief that Chriſt hath done God's Will*, and ſuffered his Diſpleaſure, *wholely without him, in his ſtead*; as if we were to underſtand no more by all *Exhortations* to Holineſs, and

perfect

perfect Obedience to *God's Holy Will and Commandments*, then that *Christ*, and not we, is to be [only] the Subject of all those *Exhortations and Commands*. If it be asked, whether a man may escape God's Wrath and Vengeance, by a bare Believing that Christ hath done and suffered God's Pleasure, wholely without him? *William Haworth* answers, *What wouldst thou [man] have more then Faith?* But the Apostle *James* answers, *Wilt thou know, O vain man! that Faith without Works is dead.*

Haworth, *He that works not, but believes*, Rom. 4. *There is Faith only, a bare Belief*, John, *what sayest thou to that? though that Faith that is justifying, will work by Love, yet it receives no Efficacy from its being accompanied with Works, as to our Justification, but from the Object without*, p. 29. &c.

Crook, I say, thou hast answered thy self, that it is not a *bare* Belief without Works; for thou sayest, it is a *working Faith*; and if it were not so, it must needs be a dead *Faith*. And the Apostle *Paul* speaks not of a *bare* believing excluding its operative Nature, no more then the *Apostle James* doth of *Works* excluding believing, but both agree, that *Justification is by a living working Faith*: When the Apostle excludeth Works from Justification, he excludeth them only under the Notion or Conceit of Merit, in which Sense the *Jews* urged the Necessity of them in that Business. There is no Opposition between Grace and Works, but a clear Consistency, except or unless by Works we understand Merit.

And to say, it receives *no Efficacy from its being accompanied with Works*, is little less in plain English, then to say, if it did not *work*, it would be as efficacious to *Justification*, which is both contrary to Scripture, and this received Doctrine (*viz.*) *Where Christ removes the Guilt of Sin, he also removes the Filth of Sin, Justification and Sanctification being inseparable Companions; and Justification is never without Sanctification*; for no Persons are the Subjects of Gospel-Justification, as ungodly, or, *as in their sins*, but, as being *sanctified*, and the Filth of Sin removed, so then justified, not in Sin, but in the *Truth*, and *Righteousness of Christ*, they being *washed*, &c. according to 1 *Cor.* 6. 11. *And such were some of you, but ye*

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are waſh'd, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and BY THE SPIRIT *of our God*, according to this Maxim, that without *Likeneſs of Diſpoſition*, there can be no *Liking of each other*.

Haworth, *Enough if thou waſt real in thy Expreſſions*, p. 29. &c.

Crook, That the Reader may bear witneſs to W. H's Acknowledgment, that what I have ſaid is *enough*, I ſhall ſet down my Words, and abide by them, to ſave further diſpute about this Point (*viz.*) *I know and believe Salvation, by the imputed, reckoned and real everlaſting Righteouſneſs of Jeſus Chriſt brought nigh*. Which Confeſſion of mine he acknowledgeth to be *enough*, if real, &c.

Haworth, *I had thought that Faith had been the Subſtance of things hoped for; that by Faith Chriſt dwelt in our Hearts*, p. 30. &c.

Crook, This he ſpeaks of the imputed Righteouſneſs of Chriſt brought nigh, which is a large Confeſſion to the Inherentneſs, or Indwelling of Chriſt, and conſequently his Righteouſneſs in the Hearts of true Believers; and that which he calls *the Subſtance of things hoped for*, he ſaith, *is in their Hearts alſo*. Now if all theſe things be ſo *nigh*, what is the Cauſe that W. H. and I are ſo far aſunder?

Haworth, *This is true, plainly underſtood as ſpoken*, pag 31. &c.

Crook, Theſe are my Words he confeſſeth unto, ſpeaking of the *Imputed Righteouſneſs of Chriſt*, which in the Fulneſs of time was manifeſt in and by him, and in due time made mine, by the Work and Application of his Spirit in my Inward Parts. This is true, ſaith W. H. So that I need take no further Notice of his Cavils againſt it, ſeeing he hath ſo fully confeſſed to the Truth of it.

Haworth, *If this* [*Him*] *was to be underſtood of the true Chriſt, we need not one Word further*, p. 32. &c.

Crook, My Words are (viz) And God is well pleaſed or ſatisfied in and with [*Him*] in whom I am accepted, &c. Now I do declare it is the true Chriſt that I intended by [*Him*] ſo that

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it is needleſs for me to reply one Word further, as himſelf confeſſeth

Haworth, *Chriſt of himſelf, and his Merit is not ſufficient, unleſs ſomething wrought by the Light in us doth joyn its Merit with him*, pag. 33. &c.

Crook, This is ſcoffingly ſpoken, in Contempt, not only of what I have ſaid, but alſo of the Works of the Spirit, as appears by his own Words (*viz.*) *Thou wouldſt have the Works that are wrought by the Spirit have ſome Share in Acceptation.* What would this man ſay, if he durſt ſpeak plainly? as if the Spirit in its working did leſſen the worth and ſufficiency of Chriſt; or as if *W. H.* contemned that *Ancient, Orthodox* Saying (*viz.*) It is not *propter*, but *ſecundum* (i. e.) We are accepted, not for, nor yet without where there is a Capacity, but *according to GOOD WORKS.* But this man would make the works of the Spirit, and the work of Chriſt to be like *Iſrael and Amalek*: No Acceptation of an *Iſraelite* by the Merit of Chriſt unleſs the *Works of the Spirit*, like the Name of *Amalek* be quite blotted out from having any thing to do with it.

Haworth, *What the Lord doth, is really done, &c.*

Crook, I Oppoſe *Reality* to thy Imagination, not to any Act of God; for in the New Creation as well as the Old, God ſaith, *Let it be ſo, and it is ſo*: But I am jealous thou and others imagine that to be ſo which is not ſo in this great Caſe. Therefore do not deceive thy ſelf and others by calling the ſtrength of Imagination *Reality*, and a confident Preſumption a *Living Faith.*

Haworth, *But indeed this Righteouſneſs is not at a Diſtance from us, but put upon us by the Father's Gift; Ye have put on Chriſt*, Gal. 3. 27. *It is the beſt Robe put upon us, &c. And all that Righteouſneſs that is within us of Sanctification, is but the Fruit of this; it was merited and purchaſed for us by this*, p. 34, &c.

Crook, I have ſpoken to this Subject under Title *Contradiction and Confuſion.* The Words he ſo wars againſt are theſe, (*viz.*) *Thou believeſt to be ſaved by a Righteouſneſs wholely without thee, Reckoned, but not Real, which Righteouſneſs*

Chriſt

Chriſt wrought One Thouſand Six Hundred Years ſince (not that we undervalue that Righteouſneſs, nay, curſed is he that ſo doth) really no nearer to thee then the Place where he perſonally lived and dyed. Now I deſire the Reader to conſider, if his Proof confutes this, (viz.) Gal. 3.27. *For as many of you as have been baptized into Chriſt, have put on Chriſt; this is that Righteouſneſs that is imputed to us, and procures the Diſcharge from our Sins or Debts,* by *W. Haworth*'s own Acknowledgement. This being Baptized into Chriſt is explained by the ſame Apoſtle, Rom. 6. 3,4,5,6. *Know ye not that ſo many of us as were baptized into Chriſt, were baptized into his Death; therefore we are buryed with him by baptiſm into Death, that like as Chriſt was raiſed from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life; for if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection; knowing this, that our Old Man is crucified with him, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin.* And this Phraſe, *We have put on Chriſt,* is alſo expounded by the ſame Apoſtle, *Rom.* 13. 12,13,14. *And let us put on the Armour of Light, ſo that we walk honeſtly, as in the Day time; not in Gluttonny and Drunkenneſs, neither in Chambering and Wantonneſs, nor in Strife and Envy; but put ye on the Lord Jeſus Chriſt, and take no thought for the Fleſh, to fulfil the Luſt of it.* The Tranſlators on the Margin ſay, *To put on Chriſt is to poſſeſs Chriſt, to have him in us, and us in him.* So that by his own Proof, expounded by Men wiſer then himſelf, in this Point, caſts his Cauſe quite againſt him, and makes him ſay, *That to poſſeſs Chriſt in us, is the Real, Imputed or reckoned Righteouſneſs of Chriſt,* in which the True Believer is accepted of God, and not by a Righteouſneſs wholly without us, no nearer to us then the Place where Chriſt perſonally lived and dyed, which *W. Haworth* would maintain; elſe, why doth he ſo bend his Force againſt my words? And if that *be the beſt Robe put upon us* (as he ſpeaks) why doth he ſo violently contend for another to be imputed to us? or if they be both one (as he ſeems to make them) why doth

he quarrel with me for maintaining that they ought not to be put aſſunder? Neither doth the Scripture call them *Two Righteouſneſſes*, as *W. H.* doth in the next Page.

Haworth, *But it ſeems there is another Righteouſneſs, in which we may be ſaved, and which is by the* Quakers *valued at a higher rate; and that Righteouſneſs may be and is brought nearer to you* Quakers, *then thus to us* Chriſtians, p. 34, &c.

Crook, It is thy Work to make *two Righteouſneſſes of Chriſt*; We ſay, that whoever hath Chriſt within, in his Heart, cannot undervalue the *Righteouſneſs that Chriſt* wrought in his own Perſon without, nor yet miſs of the Acceptance with God through him, nor can ſuch a one be deprived of the Benefits and Priviledges thereof. But Thouſands called *Chriſtians* believe the Hiſtory of what Chriſt did and ſuffered, and the Imputation of that Righteouſneſs to Sinners, that will periſh for all that Belief; becauſe *Chriſt is not formed in their Hearts*.

But it is ſad to ſee men profeſſing *Chriſtianity*, to be troubled and diſquieted becauſe Chriſt is come ſo near as to dwell in the Hearts of the faithful; its a great ſign that that Man's Heart is not right. But why is *W. Haworth* ſo angry that Chriſt is come ſo near the *Quakers*? Did he not ſay even now, *That Chriſt was put upon us by the Father's Gift, &c*?

Haworth, *Who of us ever denyed that we were to have a Real Righteouſneſs in Sanctification? but this is not to juſtifie us*, p. 35, &c.

Crook, Thy words ſavour as if the Righteouſneſs thou expecteſt to be ſaved and juſtified by, is but hiſtorical or imaginary on thy part, and is not attended with Reality, Evidence and Certainty that the Righteouſneſs of Sanctification is attended with.

And if I ſhould infer from thy words, that it is reallity thou fighteſt againſt, thy words will more certainly juſtifie me, then ever ſuch a Faith (in God's ſight) will juſtifie thee, by an Imagination of Righteouſneſs without a real Injoyment of it, we ſay God hath joyned what Chriſt did outwardly and what he doth inwardly together, to compleat the Work of Man's Salvation and Redemption. We ſay of Heart-

Holineſs,

Holineſs wrought by the Spirit of God, that it is ſuch a *cauſality* as (ſine quâ non) without it no man ſhall ſee the Lord to his Eternal Comfort. But on the contrary, the pure in Heart do and ſhall (to their Joy) behold him forever. And we ſay with the Apoſtle, viz. *He that doth Righteouſneſs* is the juſtified Man, or is *righteous, as Chriſt is righteous. W. Haworth* ſaith, *He that believes Chriſt's Righteouſneſs to be imputed to him, is juſtified, or righteous, as Chriſt is righteous, by that bare Faith without Works, &c.* The Difference I refer to the Ballance of the *Sanctuary*, there to be weighed by the conſciencious Reader.

Haworth, *We have Two Righteouſneſſes by Chriſt, &c.* pag. 35.

Crook, This is an Unſcriptural Saying, not according to the wholſome Form of Sound Words, which ought to be kept to: But however, they are one in Nature and Kind.

Haworth, *We muſt be without or free from all manner of Good, as Chriſt was without or free from all manner of Evil in the Point of Juſtification*, p. 36, &c.

Crook, Who ever before thee affirmed ſuch Doctrine (except the *Ranters?*) what our Hearts and Minds, Bodies and Souls, muſt be as much without Grace and the Spirit of God, and as free from all manner of Good when we are juſtified, as Chriſt was without or free from all manner of Evil: Then the greater Sinners, the fitter Subjects for Juſtification. And the Apoſtle muſt needs be quite out when he *gives Thanks to God* (Col. 1. 12.) *who hath made us meet to be Partakers of the Inheritance, &c.* Was this *Meetneſs* a Freedom from all manner of Good, &c? But let us trace this a little further (viz.) What becomes of the Light of Chriſt in Man, that maketh manifeſt and reproveth in the Conſcience for Sin? is that ſo bad, and free from all manner of Good, that there is not one Good Property belongs to it? Why then (pag. 19.) doſt thou call it *a Spark of that Light* Adam *had in Innocency*? Surely it is not ſo bad then as to be free from all manner of Good, ſeeing God created Man in his own Image, and it was Good. What is that Faith which ſees and layes hold of that

Righteousneſs? *Is this as free from all manner of Good as Chriſt was from Evil?* But whence come all thoſe Breathings and Pantings, Hungrings and Thirſtings after Righteouſneſs? were all ſuch Perſons then juſtified? or were thoſe Buddings as free from all manner of Good as Chriſt was from Evil? Hear Dr. *Sibbs*, "The Bud of a Good Deſire, and the Bloſſom of a Good Reſolution, and the Fruit of a Good Action, all comes "from God. Then not as free from all manner of Good as Chriſt was from Evil. "Nay, ſaith the Doctor, The Light "whereby we know, and the Guidance whereby we chooſe, "that is from a higher agent then our ſelves, cap. 15. *Soul's-Conflict*, pag. 220. Then Man is not as free from all manner of Good, when he is juſtified, as Chriſt was from Evil.

Haworth, *The Gifts and Vertues that God's Spirit works in us are our own Righteouſneſs, in Contradiſtinction to the Righteouſneſs whereby we are juſtified*, p. 36. &c.

Crook, It's well thou art ſo far informed ſince thy laſt Book, that they are not divided, but diſtinguiſhed, and that Chriſt is the Author of both.

Haworth, *The Gifts and Virtues of the Spirit are really in our Minds, this is the Righteouſneſs that ſanctifies*, p. 36. &c.

Crook, So then by thy Doctrine our own Righteouſneſs ſanctifies, and Chriſt's Righteouſneſs juſtifies: But ſeeing by thy own Confeſſion Chriſt is the Author of both, why doſt thou call the one ours, and the other his? is Chriſt divided?

Haworth, *Chriſt had the Guilt of Sin really charged on him*, p. 37. &c.

Crook, This makes good my Charge againſt him, viz that Chriſt was not innocent when he ſuffered &c. contrary to the Scriptures, which teſtifie that the Juſt ſuffered for the Unjuſt: But let us conſider his Phraſe, *The Guilt of Sin really charged on him*; this Word [*Really*] as it reſpects the Act of God, is interpreted by himſelf, p. 33. *What the Lord doth is ſo, or really done*; and as it reſpects Man, p. 35. he ſaith, *Who of us ever denyed that we were to have a Real Righteouſneſs, &c.* Now let the judicious Reader conſider how *W. H.* can clear him-

himſelf from Blaſphemy, in ſaying, *Chriſt had the Guilt of Sin really charged upon him*; neither will thoſe Words of the Apoſtle help him, viz. *For he hath made him to be Sin for us, that knew no Sin*; this laſt Clauſe, viz. *that knew no Sin*, plainly diſchargeth Chriſt from being really guilty, or having the Guilt of Sin really charged on him, and convicts *W. H.* as really guilty of Blaſphemy againſt the innocent, and the juſt, and holy One of God.

Haworth, *If he had not Sin on him, God in Righteouſneſs could not have puniſhed this innocent Lamb: But thou art aſhamed (I tell thee) of Chriſt's Croſs*, p. 37. &c.

Crook, As a guilty Man, that hath ſpoke more then he can prove, he ſhuffles out the main Matter of the Charge againſt him, viz. the Guilt of Sin really charged on Chriſt; ſo that I may take it for granted he ſees his Blaſphemy in that, though he loves not the Sight ſo well as to confeſs his Error in plain VVords: But why *William* doſt thou (a guilty Man) take upon thee to meaſure the Omnipotency of the Almighty? is not this Pride in thee with a witneſs; but to prove Chriſt really guilty he ſaith, *God in Righteouſneſs puniſhed this INNOCENT LAMB*: Now if to deny this Confuſion againſt Chriſt be a Denial of the Croſs of Chriſt, I tell thee then I am aſhamed of it.

Haworth, Paul *in* Rom. 7. *complains of Sin, yet ſaith, there is no Condemnation*, Rom. 8. 1. &c. p. 78. &c.

Crook, What an Abuſe is this put upon *Paul's* Words? why did he complain then? if God was pleaſed, why was he diſpleaſed? But the Apoſtle is ſpeaking of ſeveral Conditions that he paſſed through (as the whole Chapter manifeſteth) not that he was in them all at the ſame Moment of Time (viz.) *Under the Law, without the Law, and delivered from the Law, a wretched Man (becauſe of the Body of Sin)* & ſuch a Saint alſo that no Condemnation belonged to him; therefore himſelf diſtinguiſheth both the Time by the Word [*Now*] there is no Condemnation, &c and Manner or Condition of his Change viz. *To abide in Chriſt, & not to walk after the Fleſh, but after the*

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Spirit, clearly implying, that if he neglect the Spirit, and walk after the Flesh, there will then be Condemnation.

Haworth, *As if Christ might not work Virtues in our Hearts, which we express in our Lives, and yet these be but our own Righteousness, &c. as if because the Spirit works Love in me, therefore it is not my Love, &c.*

Crook, I have mentioned this (under Title Contradiction) I desire the Reader to observe, how within six Lines after (quite contrary) he saith, *None ever did or can shew Christ's Virtues, in their Lives, that were not first justified by imputed Righteousness*, and yet here he saith, *The Virtues which Christ works in our Hearts, and we express in our Lives, are but our own Righteousness*: Observe, and yet is wrought by Christ, so that we may be found in our own Righteousness, and yet at the same Time be justified by the imputed Righteousness of Christ, without Works [Oh Confusion!] But let's examine his Reason for what he saith (*viz.*) because the *Spirit works Love in me, therefore its my Love, &c.* by the same Reason Christ's Righteousness may be called my Righteousness, by thy own Confession, *p.* 34. saying, *Indeed this Righteousness is not at a Distance from us, but put upon us by the Father's Gift.*

Thou hast now spoiled all, after thou hast taken a great deal of Pains to prove the Righteousness that Christ works in us and the *Righteousness that indeed is not at a Distance from us, but put upon us by the Father's Gift* (as thou sayest) to be two Righteousnesses; and here thou givest a very good Reason why they cannot be two, but must needs be one, *viz.* For the *Spirit* works *Love* in me, therefore it is my *Love*; so *Christ* works *Righteousness* in me, therefore it is my *Righteousness*; and Christ imputes his *Righteousness* to me, and indeed it's not at a *Distance from me, but put upon me by the Father's Gift* therefore it is my *Righteousness*: And thus thou hast brought Christ's *Two* Righteousnesses (as thou callest them) into *One*, and proved that I may call it *Mine*, for the same Reason that I may call the *Love* that the Spirit works in me *My Love*.

Haworth,

Haworth, *How canſt thou in Conſcience go about to make People believe that we preach, the worſt People have the greateſt Right to Chriſt's Righteouſneſs*, p. 42. &c.

Crook, I meddle not with your preaching, but with what thou haſt printed, viz. *That we muſt be without, or free from all Good, as Chriſt was without, or free from all Evil, when Chriſt's Righteouſneſs is imputed to us to juſtifie us*, or in point of Juſtification; and for the Gifts and Virtues of the Spirit, which God himſelf works in our Minds, and we expreſs theſe outwardly in our Obſervation of the Moral Law, in our walking amongſt men; this ſayeſt thou, is *properly our own Righteouſneſs*, &c. therefore our own Righteouſneſs, ſaith *W. H.* (who mixeth my words with his) and then asks *how I can in Conſcience go about to make the People believe, &c.* while his own words tend ſo much to *Antiſm* and Looſneſs.

Haworth, *I challenge thee and all the* Quakers *in* England *to prove that Chriſt bound the Moral Law to any of his Diſciples cloſer, or faſter then* Moſes, p 43.

Crook, If Looſneſs be not pleaded for, what means this *lowing, &c.* But why art thou ſo reſolute in thy Challenge? doth the Buſineſs ſo nearly concern thee, that all the *Quakers* in *England* are ſummoned to appear? &c. I think the leaſt amongſt them may make good that from *Mat.* 5. 21, 22. where Chriſt ſaith to his Diſciples, *whoſoever is angry with his Brother without a cauſe, ſhall be culpable of Judgment, which he that killeth is guilty of*; and is not this to bind the Law cloſer? Is it not eaſier to abſtain from Murder, then from Anger. And ver. 27, 28. by the Law actual Adultery was forbidden, but Chriſt ſaith, *Whoſoever looketh upon a Woman to luſt after her, hath committed Adultery with her already in his Heart*; is not this a cloſer binding of the Moral Law to his *Diſciples*? let the Reader judge. And if thou hadſt more Knowledge of thy own Heart, and fewer Notions in thy Head, thou wouldſt not have made ſuch a vaunting Challenge.

Haworth, *I charge thee with belying Chriſt, in ſaying, that he calls this Principle*, viz. *To do to others, as we would be done by, the ſtrait Gate*, p. 43. &c.

Crook

Crook, Thy Charges and foul Language are ſo familiar with thee, that thou matters not what thou ſayſt: My words are theſe, *Chriſt commands doing as we would be done by, and calls it the ſtrait Gate, foreſeeing that falſe Prophets would preach another broader way and wider Gate, therefore the next words ſay, beware of falſe Prophets, and at preſent thou art one of them*; &c. This it ſeems pinched, and made thee ſo angry, and haſty in thy Charge, that thou *belyeſt* (to pay thee in thy own Coyn) my words, in ſaying, that *Chriſt calls this Principle*, To do, &c. *the Strait Gate*, when my words are, *Chriſt commands doing*, &c. but let's hear thy proof,

Haworth, *Thy only Argument that can be brought, is this*, viz. *That this Sentence, Strait is the Gate, doth immediately come after the other*, viz. *To do as we would have others*, &c. *But now* Luke 13. 23. *this paſſage of doing as we would be done by, is omitted*, p. 43. &c.

Crook, I perceive thou likeſt it not, yet for ought thou haſt yet ſaid, that Argument is good, and I ſee no more Cauſe to decline it, becauſe *Luke* omits it, then to reject it, becauſe *Matthew* ſo joyns it, *Mark and John* being both ſilent about it, except thou canſt prove *Luke* the more infallible Penman. But this is not my only Argument (remember that is falſe) for I find theſe words, *Whatſoever ye would that men ſhould do unto you*, &c. relative, as appears by the word [*Therefore*] at the Beginning of the verſe, and ſo are the like in moſt of the verſes before, and for this Cauſe it may be reaſonably judged to be relative alſo, conſidering it is Chriſt's continued Sermon upon the Mount; but beſides all this, the Law and the Prophets, which thou calliſt *Morality*, is the ſum of it, and Chriſt came to fulfil and eſtabliſh it; and thy ſelf confeſſeth, *The Law is preached for conviction, and ſo is called the School maſter by the Apoſtle*; and why not the *Strait Gate by Chriſt*. Again, if the *wide Gate and broad Way that leads to Deſtruction, be Liberty in licentious and wicked courſes*? Why on the contrary, may not *the Strait Gate and narrow Way that leads to Life*, be a cloſe walking in all the Commandments of God; for if to love God, above all, and my Neighbour as my ſelf, be the chief Commandment,

mandments, and there are not greater then theſe, as Chriſt ſaid to the good *Scribe*? Why may not this, that is the *Epitomy* and Sum of the Law and Prophets, viz. *To do as we would be done by*) be called the *Strait Gate*, as well as Self denial and taking up the daily Croſs, is called the *Narrow Way*? *Luke*'s omitting it is but thy poor Shuffle; for he hath omitted abundance more in the ſame chapter; and that which he doth mention is different from *Matthew*, *Matthew* ſaith, *Enter in at the ſtrait Gate*; *Luke* ſaith, *Strive to enter*, &c.

If by the ſtrait Gate the Perſon of Chriſt had been intended, he ſhould have ſaid, believe in the Perſon of Chriſt, and enter; but by *Striving to enter in at the Strait Gate*, is to endeavour with all ones Might to keep the Commandments of God, whereof this is one, viz. *To do as we would be done by*; and as Chriſt ſaid in anſwer to a Queſtion (like that *thou* ſayeſt was the occaſion of thoſe Words) in *Luke*, *Strive to enter*, &c. Mat. 19 17. *If thou wilt* [*enter*] *into Life*, &c (The Word [*enter*] anſwers to *Gate*) *keep the Commandments*: And *Mark* 10.21. adds, *Take up the Croſs and follow Chriſt*. All which is further confirmed, *Mat.* 25. 10. *And they that were ready went in with the Bridegroom to the Wedding, and the Gate was ſhut* (i. e.) the Opportunity was now paſt, not that the Perſon of Chriſt is here the Gate; for he is here called the Bridegroom; and Chriſt ſaith to urge the Improve of Opportunities, *I muſt work the Works of him that ſent me, while it is Day; the Night cometh when no man can work*, John 9.4. So that the narrow way of *Self-denial*, and to follow *Chriſt in the Light through the daily Croſs, and to keep the Commandments of God*, whereof this is one, *To do in all things whatſoever, as we would be done unto, for this is the Law and the Prophets* (viz.) The entring in at the ſtrait Gate, according to *Mat.* 7. 12, 13. And therefore thy charging me with belying Chriſt falls upon thy own pate; and alſo thy abuſing the Law and the Prophets, in calling [*that*] which is the Sum of them (fleightingly) *a Principle of Morality*.

Haworth, *Now* John, *who is he falſe Prophet that makes the*

Way broader, thou or I? in that thou makeſt Morality without Chriſt to be the Gate, p. 44. &c.

Crook, Thou, *William*, art the falſe Prophet, in that thou deceiveſt by thy Lyes, and by thy Lightneſs, as the falſe Prophets did of old; thou deceives by thy Lyes, in that thou miſinterprets the Scripture (as hath been ſhewed) & alſo in ſaying, *that I make Morality without Chriſt*, to be the *Gate* (but it is a grevous thing to forgo a falſhood ſerviceabl to ſo great a Deſign) and by thy Lightneſs, in calling the Sum of the *Law and the Prophets, and Chriſt's Command alſo, a Principle of Morality, in Oppoſition to a Neceſſity of entring, or walking thereby*, &c.

Haworth, *Are there not more Moral Men then* Chriſtians? p. 44 &c.

Crook, It would be a better World then it is, if there were more ſuch moral men in it, *that keep Chriſt's command, in doing to others as they would be done by*; and fewer of thoſe Nominal Chriſtians, that in their Lives and Converſations fall ſhort of ſuch Morality; which, its to be feared, hath cauſed ſo many to turn Atheiſts, rather then to make profeſſion of ſuch Chriſtianity, and to oppoſe Chriſt's Command, viz. *To do as we would be done unto*, to True Chriſtianity, favours more of Fleſhly Liberty then of the Ancient Chriſtian Religion.

Haworth, *Was it not thus with the* Phariſees? *was not* Paul *Blameleſs*, &c? p. 44, &c.

Crook, Did the *Phariſees* keep Chriſt's Command in doing as they would be done by, when they Crucified Chriſt, and *Paul* when he was a Perſecutor, &c? Let the Reader judge how unhappy thou art in all thy Attempts.

Haworth, *Helpings of the Spirit, that word is too narrow*, p. 50, &c.

Crook, Thou mayeſt well quarrel with my words, when the words of Scripture are called too narrow, *Rom.* 8. 26. *The Spirit helpeth*, &c.

Haworth, *We are for acting and doing by the Holy Ghoſt, yet dare not truſt to it, but to Chriſt*, p. 52, &c.

Crook, Did ever any of the Miniſters of Chriſt ſay, that they

they durſt not truſt to the Holy Ghoſt? What Heatheniſm is this? And contrary to himſelf, pag. 66. viz. *The Hiſtorical Knowledge of Jeſus of* Nazareth *is not ſufficient for Salvation, without the Truth be inwardly taught by the Spirit*; & yet how often hath this man affirmed, That whatever the Spirit works in us, is but our own Righteouſneſs? yet here, to the Confutation of all his former Affirmations, ſaith, That *without the inward Teachings of the Spirit, there is no Salvation, no, not by Jeſus of Nazareth, &c.* ſo big is this man with the prodigious Monſters, not only of dividing the Holy Ghoſt from Chriſt, but of horrible Confuſion, Ignorance, Unbelief and Blaſphemy; 1ſt, *Confuſion*, in that he is ſo Contradictory to himſelf; 2. *Ignorance*, becauſe it implies a Diſtruſting of Chriſt, even while we are acted by the Holy Ghoſt, which is impoſſible; 3. *Unbelief*, becauſe (he ſaith) *he dares not truſt to the Holy Ghoſt*, and yet ſaith, we cannot be ſaved *except we be inwardly taught by the Holy Ghoſt*; 4. *Blaſphemy*, becauſe he ſuppoſes it is poſſible for the Holy Ghoſt to deceive us, elſe why doth he ſay that *he dares not truſt to the Holy Ghoſt, but to Chriſt, &c?* Neither will it at all help him for to ſay, He intends only as to Juſtification, becauſe he acknowledgeth, there can be no Salvation by Jeſus of *Nazareth*, and conſequently no Juſtification by Chriſt without the inward Teachings of the Spirit; for ſaith he, *hiſtorical Knowledge* cannot do it, but the *inward Knowledge, which the Spirit gives*, doth do it; ſo that what he hath ſaid (though againſt his Will) amounts to this, *viz.* That true experimental Juſtification by Chriſt cannot be ſavingly known, without it be inwardly taught by the Spirit; by which Grant he hath renounced theſe two Erroneous Opinions, viz. 1ſt, That what the Holy Ghoſt works in us, is our own Righteouſneſs; and 2dly, That he was deceived and miſtaken when he ſaid, *he durſt not truſt to the Holy Ghoſt, but to Chriſt*, and hath confirmed the Truth to be on my ſide, *viz.* That we are juſtified in the Name of the Lord Jeſus Chriſt, and by the Spirit of our God, 1 *Cor.* 6. 11.

Haworth, *Faith as a Habit, or Act in us, is our own Righteouſneſs*, P. 54.

Crook, He hath conveyed all his right to this by his former Grant, only he hath that left, which ſtill renders him more ſuſpitious, *viz.* That his Claim is nought, becauſe it will not indure Scripture-Terms; but no marvel, ſeeing he dares not truſt to the Holy Ghoſt: But let his late Recantation include his uncouth word [*Habie*] amongſt his other Miſtakes of Unſound Expreſſions, &c. for the Scripture no where calls that Faith which is *wrought by the exceeding Greatneſs of that Power which raiſed up Chriſt from the Dead*, Eph. 1. 19, 20. our own Righ eouſneſs, which is as abſurd an Affimation, as to ſay the Apoſtle intended, viz. by *not having on our own Righteouſneſs, &c.* not having *Faith, &c.*

Haworth, *That Error of the* Quakers, viz. *that firſt Riſings to Evil in the Heart, if not conſented to, are not Sin; and here in a Digreſſion I will take Leave to propound ſome Arguments againſt that Error of the* Quakers, *deſiring* J. C. *to give a fair Anſwer to them*, p. 56.

Arg. 1. Haworth, *That which the Apoſtle calleth Sin, we ought to call it ſo; but the Apoſtle giveth this Name to thoſe Motions to Evil*, Ergo.

Crook, The Apoſtle, *Rom.* 7. 5. diſtinguiſheth between Motion and Sin, *Ergo* Motion in ſome Senſe is not Sin: (2.) He diſtinguiſheth between his former State in the Fleſh, when *Motions* brought forth Sin unto Death; and his preſent Condition, which implies unconſented to *Motions* do not: (3.) Though *Motions* in a ſtrict Senſe may be called Sin, yet not unto Death or damning, becauſe as it is ſubjected in *Un-conſenting* Perſons, it looſeth its own Natural Venome and Relation to Guilt. Vid. *Dr. Taylor upon Original Sin*, Chapter. 6.

Arg. 2. Haworth, *That which is a Tranſgreſſion of the Law of God delivered by* Moſes *is a Sin; but a Motion to Evil though not conſented to is ſo*, Ergo.

Crook, To this thou haſt anſwered thy ſelf, in confeſſing all the Commandments, ſave the laſt, forbid conſent to

evil

evil Thoughts arising in the Heart, according to Christ's Interpretation of them, *Mat.* 5. so that if there be not consent, there is no Transgression, and consequently not Sin; but thou would'st have the 10th Commandment (as it were) to be different in Nature from all the rest, and to forbid more, as if to *covet* my Neighbour's House were worse then to *kill* my Neighbour, and to *covet* my Neighbour's Ox were worse then to *steal* it.

Arg. 3. Haworth, *That which is to be mortified and crucified must needs be Evil, &c. I ask from whence they arise, &c?*

Crook, To deny, resist and refuse to consent to *Motions* to Evil, is a mortifying and crucifying of them: And for thy further Information, they arise (*a naturæ vitio*) (*i.e.*) from a Defection of Nature, and inclines to Sin, &c.

Arg. 4. Haworth, *If they are such as are a Burden to one that is made Partaker of the new Nature, then they must be evil and sinful, &c.*

Crook. This is as true of Outward Afflictions and Punishments as of Inward Motions and Risings; and no man will say, that these are sinful in themselves, and yet they are burdensome to such as are made Partakers of the New Nature, &c.

Arg. 5. Haworth, *If these Motions bring so much Guilt upon a man that there is need of the Attonement of Christ, and if it were not for the Grace of God in Christ we should be condemned for them, &c. then they are Evil; but, &c.*

Crook, It is the Grace of God in Christ that enables a man to wrestle with, and deny to consent unto these Motions; and therefore these Motions, unconsented to, are not his Sin, and consequently bring neither Guilt nor Condemnation.

Arg. 6. Haworth, *That which flows from an Evil Fountain, must needs be Evil; but, &c.*

Crook, By thy own Confession in pag. 59. thou sayest, That

That in Case we yield not to Satan's Temptations, we are not guilty; so that thou hast answered thy self: For, either those Temptations, which come from Satan, come not from an Evil Fountain, or else there is no Necessity that, that which flows from an Evil Fountain must needs be the Evil of Unconsenting Persons.

Arg. 7. Haworth, *That which is a Privation of that Righteousness and Image that was at first in man, and should be now in man, and the Law requires it should be in every one of us, that must needs be Evil; but, &c.*

Crook, I deny that Evil Risings or Motions to Evil have made such a Privation of that first Image of God in man, that there is not so much of it remaining in man as to resist or shew a dislike to them; for the *Heathen Poet* proves the contrary—*Video meliora proboque, tamen deteriora sequor* (i. e.) I see the best things, and approve them to be so, yet I follow the worst.

Arg. 8. Haworth, *These Motions must be either Good, Evil or Indifferent; if Good, they ought to be consented to; Evil the* Quakers *deny them to be, &c.*

Crook, By the same Argument the Temptations of the Devil must needs be our Sin, though not consented to (which thy self denyes) for he is either Good, Evil or Indifferent; but thou wilt not say, He is a Good *Devil*, nor yet an Indifferent *One*; therefore he must needs be an Evil One, and so are his Temptations. I have already acknowledged, That in a strict Sense, as in themselves, they are Evil, yet not [my] Evil, so as to damn or condemn me, except I consent to them; no more then *Christ* will save me, except he be [my] *Christ*, by being received into my Heart by a Lively Faith, &c.

Thus I have Answered thy *Arguments*; now a few words to some Passages to the same purpose in pag. 59.

Haworth, *I grant, that in case we yield not to Satan, we are not guilty*, p. 59.

Crook,

Crook, This is to fancy that there is ſomething worſe then the Devil; for, although we conſent not to *Motions* to Evil, yet we are *guilty*, ſayeſt thou; but if we do the like to Satan, we are not guilty, according to thy Judgment.

Haworth, *May I not ſay, its eaſier to reſiſt the Devil or Tempter then theſe, viz. Motions to Evil, theſe are ſo near, cloſe and continued?* p. 59.

Crook, This doth not only make the Effect of Evil worſe then the Cauſe, but alſo ſuppoſeth, that when *Chriſt* conquered the *Devil*, he did not overcome the worſt Enemy of God and Mankind. And further, as if the Devil was at a diſtance, and as unconcerned, when theſe work ſtrongeſt; but if bare Motions to Evil be worſe then the Devil, and the Sin of thoſe that conſent not, but judge and deny them, then its no matter who conſents or who denyes, if he that denyes ſins as well as he that conſents.

But ſuppoſing thou art one of thoſe, that regard more who ſpeaks then what is ſaid, I ſhall conclude this in the words of a Doctor of your own, and I could wiſh the Profeſſors of our Dayes were of no worſe Spirit and Temper, (viz.) Dr. *Preſton*, pag. 222. of *Man's Uprightneſs*, &c. ſaith he; "It is not the having Impurities in the Heart, that makes the "Heart imperfect; but it is the ſuffering of them to be mingled "even with the inward Frame of the Heart. And again, in the ſame page on *Mat.* 5. where it is ſaid, *That which comes from within the man, as, Adultery, Fornication, &c. they defile the man*; "The Meaning (ſaith he) is this, When Sin "riſeth in a man from day to day, if he cheriſheth Sin, and en-"tertaineth it, and ſuffereth Sin to dwell and abide in his heart "quietly, without Diſturbance, if he ſuffers them to be ſud-"den in (as it were) now they defile the Heart; but if Sins "ariſe in the Heart, and he continually reſiſt them, he con-"tinually caſt them forth, he continually cleanſeth and purifi-"eth himſelf from them, ſuch a man is not defiled with them, "nor is his Mind defiled, nor his Conſcience defiled; but "notwithſtanding this continual Ebullition of Evils (that I may

"ſo

"so call it) saith he) he is a Man of a Pure Heart, and Perfect "with God, &c.

Agreeable to this are the Words of Dr. *Taylor*, cap. 6. *Of Original Sin* (he saith) "A vicious Nature, or a natural Im- "probity, when it is not consented to, is not a Sin, but an "ill Disposition, &c. Sin is contrary to Virtue; its Sin to "Consent, but Virtue to Resist.

I have been the larger upon this Subject, because if Motions to Evil in Unconsenting Persons be not sinful, then Perfection is attainable in this Life: And the contrary Doctrine, that pleads for a necessity of Sinning while we are here (in this Life) falls to the ground, with that Opinion which damneth Infants that dye in the Womb, or soon after they are born, both which may be razed out of such Professors Creed, as forraign & unknown to Christ and his Apostles, and to the true Church some Centuries after their decease: For as one saith, *God hath not made Necessities of Sinning; for whatever* [he] *hath made necessary, is as innocent as what* [he] *hath commanded; it is his own Work, and therefore he hateth nothing that* [he] *hath made, and therefore he hath not made Sin.*

John Crook.

William

William Haworth's *Scoffs, Falſhoods* and *Slanders.*

Haworth, FAlſe Prophets, *as thou and others, &c. who would not think* (John) *but thou art beheaded, &c?* Epiſtle, pag. 6.

Crook, I bleſs God, I have obtained Mercy to part with that Wiſdom which is from below, for that which is from above; and if thou, in this Senſe hadſt been beheaded, thou wouldſt not have ſcoffed at my words, that were ſpoken only by way of Alluſion, not excluſive of the Outward Sufferings of the *Martyrs*: yet I have no Ground to believe (as thou doſt) that by *beheading* is meant cutting off that Outward Member of the Body, no more then that *plucking out the Eye and cutting off the Hand* (which Chriſt ſpeaks of) is meant of diſ-membring the Outward Body.

Haworth, *Thou ſaidſt*, David *was out of Covenant when under his Temptations, &c.* Ep. p. 2.

Crook, I ſaid, While *David's* Murder and Adultery was unrepented of, at the ſame moment of time he could not be (in the ſame Senſe) both in a ſaved and condemned Eſtate.

Haworth, *O ceaſe*, John, *ceaſe perverting the Right Wayes of God, pleading for Nature in Oppoſition to the Grace of God, &c.*

Crook, This is falſhood; for the Light I plead for is ſupernatural, and Experience proves it, inaſmuch as it checks and reproves for conſenting to the Inclinations of the corrupt *Nature*: I never believed or affirmed otherwiſe.

Haworth, *This Spirit hath carryed you forth moſt eſpecially in Reviling and Oppoſing the beſt People in the World, the Godly in this Nation, &c.* Ep. p. 4.

Crook, This is falſe; for it is not the Good in any that we

oppoſe, but what God firſt ſhewed us to be Evil in our own Particulars, and then required us to ſhew it to others alſo, that were guilty of the ſame; and we durſt not but be plain and faithful therein.

Haworth, *Turning the God-man into the Reaſon, Conſcience or Soul of Man, making them all one, and God the Spirit the ſame with this, that is in every Murderer, Robber, &c. goes with the Damned to Hell, remains with them there, &c.* Epiſt. pag. 6.

Crook, This is falſe; for it cannot be proved that ever [I] either ſaid or writ ſo.

Haworth, *O* John! *how hath Pride and itch to be a Teacher of Allegorical Myſteries tranſported thee to be accounted a profound Doctor!* Ep. p. 8.

Crook, This is both falſe and raſh Judgment.

Haworth, *If thou wouldſt return*, John, *it would be better with thee then it is now.*

Crook, This is falſe; for when I was in your Way, it was worſe with me; and I am ſure few either Paſtors or People, are better, but many worſe then thoſe I walked with.

Haworth, *And knowing how frequently you are found in Jeſuitical Equivocations and Mental Reſervations; that thou* (John) *haſt but covered Poyſon in gilded words.*

Crook, I am taught to bear Reviling patiently, and all manner of Evil that is ſpoken againſt me falſly, for the ſake of our Lord Jeſus Chriſt, being in nothing terrified by our Adverſaries, which is to them an Evident Token of Perdition, but to us of Salvation, and that of God, *Phil.* 1. 28, 29.

Haworth, *The* Phariſees *made void the Scriptures by their Traditions, thou and thy Brethren by your Light within, while you pretend to ſpeak of Jeſus, it is but the Light in every man you would advance, and refuſe him*, Book, p. 2.

Crook, Men wanting Sight make void the Sun (to themſelves) by being blind; therefore by thy Argument, thoſe that do ſee make the Sun void, by affirming Sight neceſſary to ſee its Light: is this ſound Reaſoning? Nay, we advance the Light only as that inward Eye, by which the true Jeſus may be known

known from all the Likeneſſes that men make of him in their own Dark Imaginations, &c.

Haworth, *Thou and thy Brethren are worſe then the* Phariſees, *&c. The* Saduces *deny the Reſurrecti-on, ſo doſt thou* (John) *and thy Brethren.* Pag. 4.

Crook, This is a ſlanderous Falſhood, ſavouring of the ſoure Leven of the *Phariſees*, Joh. 8. 48. *Becauſe they underſtood him not, &c.* ver. 48.

Haworth, *The moſt inlightned Servants of the Lord, whoſe Fame is in all the Churches of the Saints, have owned the open-ing of this young man's Eyes to be an Eminent Work of the Spirit,* &c.

Crook, It is hard to ſay whether Pride or Ignorance have the greateſt Share in this Falſhood; what a Pitch of Confi-dence is the man arrived at, who ſo lately confeſſed, he was *an hundred times hurryed and toſſed to and fro with every VVind of Doctrine*, Epiſt. p. 12. And yet all of a ſuddain accounts him-ſelf able to judge who are the moſt Enlightned Servants of Chriſt, &c. This makes a great Sound, but I ſuppoſe it will awaken but a few to believe it (beſides the young man that may eaſily be puffed up by it) But *William*, the Reader may the better underſtand thy Skill, when he knows by Name, who thoſe *Moſt Enlightned Servants of Chriſt are*, with the Names of the *Churches* to which they belong; till then it will be concluded, the young man is ſtill as blind as thy ſelf.

Haworth, *We have ſearched the Scripture, which you* Quakers *deſpiſe, &c. Thou and thy Brethren are a-ſhamed of the Doctrine of Chriſt being Incarnate, &c.* P. 6.

In the laſt Scripture thou nameſt, thou didſt plainly read thy ſelf in Hymaneus, *&c.* John, *that Scripture is a-gainſt thee, thou hadſt better quote a Piece of* Jacob Behmen, *&c. ſo that even a Drunkard is a* Quaker, *& I ſaid, the young man was an honeſt* Quaker, *becauſe there are ſome knaviſh* Quakers, John, *thou knoweſt it, &c. Some of you it's known, pretend to exact Honeſty in Trade, and under Pretence cheat and defraud, and ſo enrich your ſelves; for Honeſty with-out the Faith of the Goſpel is your Perſwaſion and Religion, &c.* P. 7. P. 8.

The Quakers *go about to make the People Moral Heathen, &c. Well ſaid,* John, *thou art now got a Degree above the Apoſtles, &c.* p. 9, 10.

Crook, By this Heap of Slanders, Scoffs and Falſhood thou mayſt ſee the Spirit of the man, in which is fulfilled this Saying, *John* 3. 20. *Every one that doth Evil hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be diſcovered.*

Haworth, p. 13. *Thou,* John, *canſt remove Mountains*; John Crook *ſaith, the Apoſtle was out in his Chronology*; *for both Law and Goſpel was delivered at once, and that the Spirit and Letter are all one*; *that which was ingraven in Stone, and that Work of God on the Heart by the Goſpel*; *the Creation is God, and God is nothing but Creation, &c. admitting of no Diſtinction of Law and Goſpel, &c.*

Crook, Thus like a man bereaved of all Truth and Honeſty, he cares not what he ſaith; for none of all this is found in my Book.

Haworth, p. 14. *It's ſaid to execute Judgment upon all* (i.e.) *upon all thoſe falſe Teachers, &c. that were ſuch as denyed Chriſt,* Jude 4, 18. *They were Mockers,* 19. *They were ſuch as did ſeparate from the Saints, in Order of the Goſpel*; *They were ſuch, againſt whom the Saints were to contend for the Faith, in a Word, they were of your Spirit, and Principle, and Doctrines*; *herein is the Difference, yours is* Rantiſm *covered with Morality, theirs was with open Face*; *none of theſe were ſaved, &c.*

Crook, Here is Falſhoods by Half Dozens (1) That thoſe *Jude* ſpeaks of, were of our Spirit. (2) Of our Principle. (3) Of our Doctrine. (4) That thoſe men were, and we now are, both *Ranters*. (5) That the Difference between them and *Quakers* [is] that the *Quakers* are covered with *Morality*, theirs was with open Face. (6) That none of theſe were ſaved What man in his Wits that regards but his Repute amongſt men, would have adventured to ſpeak ſo poſitively upon ſo great Uncertainty, yea abſolute Falſity? and ſo I charge them all upon him, either to prove his Charge, or to bear the Judgment belonging to Lyers and Slanderers, &c.

If thou hadſt but adviſed with Tranſlators Notes on that Place

Place of *Jude* thou wouldſt have found them comparing thoſe men to thy Brethren, the *Anabaptiſts*, in ſeveral Reſpects, neither ſeem they to be of thy Mind, to believe that none of thoſe were ſaved, ſeeing the Apoſtle ſaith, ver. 22. *Having Compaſſion on ſome, in putting a Difference, and others ſave with Fear, plucking them out of the Fire.* But ſurely thou doſt not mind what thou readſt, elſe at the 12th verſe thou mighſt have ſeen thy ſelf to be the *Toſſed Man an Hundred Times* (by thy own Confeſſion) carried about with Winds, and it's to be feared, thou alſo art the man there ſpoken of, that is twice dead, plucked up by the Roots.

Haworth, John, *thou doſt but juggle, &c. Thou art of the ſame Mind with* Quaker Penington, *that the outward Blood & Sufferings of Chriſt are all of no Value for the taking away of Guilt, &c. The Quakers believe there is no Manhood of Chriſt now, but it vaniſhed when Chriſt aſcended, and defuſed it ſelf into every one: Thou wilt not pull off thy Monk's Hood, &c. I know,* John, *thou art an Enemy to the Scripture, &c. Thou art as bad herein as* Muggleton, &c. P. 18, 19.

Crook. Theſe are Falſhoods and Slanders, as are manifeſt by many Confeſſions to the contrary in print, &c. My words are theſe, for which he compares me to *Muggleton* (viz.) *The Scriptures are true as God means them, not as man by his Conceivings interprets them,* which he ſaith is true, but muſt not be believed, becauſe I ſay it, ſuch is the Falſhood and Enmity of the man againſt me, &c. Pag. 22.

Haworth, p. 23. *Thou,* John, *thou haſt ſet up a few Prophets at* Devon-ſhire-Houſe, *&c.* G. F. *ſaid, the Man in the Male, and the Man in the Female may ſpeak, and ſo interpret Scriptures in your Meetings,* &c. *Thou playeſt the Hypocrite,* John, *if thou wouldſt not juggle, and play Legerdemain,* &c.

Crook. Theſe are invented Forgeries, Falſhood, Perverſion, and Reviling &c.

Haworth, p. 24. *Are not the Scriptures and Chriſt mightily obliged to you, Infallible Doctors, that will condigne to own ſuch Fragments, and a Book patch'd up of ſo many Scraps to help a little when the Church had loſt the Life of the Spirit,* &c. John

Crook

Crook *replyed to one that charged him with it at* Hartford, *that if theſe were his Words it was not his Judgment.*

Crook, Theſe are light ſcoffing Words, for which thou muſt come to Judgment, notwithſtanding thou wouldſt father them upon me, but I deny thy Slanders, &c. Thou haſt heard me ſeveral times, with many Profeſſors in *Hartford* beſides Friends; is it probable I ſhould ever ſpeak ſuch Unſavoury Words, and they ſhould eſcape the Preſs 14 or 15 Years, and that *W. H.* and his Followers ſhould after this go to hear ſuch a man as *I. Crook*, that (as thou ſayeſt) ſpeaks ſo ſcornfully of the Scriptures (as to call them Scraps) that it ſhould never be printed till *W. H.* falling out with the *Quakers* undertook it? I remember about 14 or 15 Years ſince, or there abouts, that I ſpake ſomething of *Euſebius*'s Hiſtory touching the Diſperſion & Gathering together of the Scriptures, & poſſibly I might ſay to the man he ſpeaks of, repeating my Words wrong, and yet juſtifying his own Repetition (to put an End to his Contention) that theſe were not my Words; for it is not my Judgment; and this is to ſay no more then thy ſelf implies by the Word [*If*] *they were my Words*, which argues my queſtioning whether they were ſo or no.

Now what Fault is this that it muſt be proclaimed in print? The worſt that can be made of it (ſuppoſing it true, as it is not) amounts but to this (*viz.*) *John Crook*'s Meaning was better then his Words, then with the *Younger Brother in the Goſpel*, *John Crook* is to be *juſtified*, rather then thoſe Hypocrites, who like the Elder Brother ſay, *I go Sir*, but went not; and then ſuch now, that exhort their Hearers to follow Chriſt fully, and obey the Scriptures conſtantly, but withal tell them, it is impoſſible to do either in this World.

Therefore I would adviſe every well-meaning *Abimelech* to take heed that at any time his Meaning be not better then his Words; for if *W. H.* hear of it, as *Doeg* to *Saul*, he will tell it to the World, if poſſible, to do thee a Miſchief, although it be 14 or 15 Years after.

But *William*, how much Eſteem ſoever thou pretendſt to have of the Scriptures, methinks thou ſhouldſt not have ſo little

for

for Christ, as to name and prefer them before him, this is no Sign that thou art an Infallible *Doctor*, as thou scoffingly speakst of the *Quakers*.

Haworth, p. 25. *The* Quakers *never do confess Sin; there is no more worth in the Blood of Christ, in the* Quakers *Account, then in other common Blood, &c. I find* W. Bayly *and* J. Crook *Brethren in Iniquity, more Ignorant then School-Boyes,* Jesuit-*like, &c. O horrid Blasphemy! &c.*

Crook, The Cause of all this is from his own Words (viz.) *The Heathen saw in the Deity a Vengeance ready to punish* (he saith) W. B. applies this Sight in the Deity to the Light that was in their Consciences, believing the Light to be God, &c, Consider Reader, (*1st*) Whether the *Heathen* could see what was in the Deity without some Light coming from the Deity to discover it. (*2dly*) It's called, something *of God in them*, Rom. 1. 19. or that *which may be known of God in them.* (*3dly*) *That of God is called the Truth*, ver. 18. (*4thly*) The Scripture calls the Knowledge of [*This*] the Knowledge *of God*, ver. 21. These things rightly considered, what cause hath this man for all his Slanderous Terms.

Haworth, p. 28. *Thou dost make the Faith of* Pharisees *as good as the Faith of any of the Godly in the Nation, &c. Ah* John! *what meanst thou to turn the Scoffer, like* Julian, *&c. Ah* Joh. Crook! *thou art levented in thy Mind with Hellish* Socinianism, *&c. And whatever thou pretendest, it's but to blind the People, &c. Thou discoverst thy self to be a* Papist, &c. p. 29. *How sad is it that every Truth must be struck at by a new Sort of* Papists, *&c?*

Crook, Besides his Falshoods and Slanders, take Notice, it's *W. H's Faith* I have now to deal withal, who thinks himself to be as Godly a man as any in the Nation (as himself saith) &c.

Haworth, p. 30. *Enough, if thou wast but real in thy Expressions, &c. What a Knave is he? &c. There is no End of thy Dissembling, it is a professed Trade, thou drivest as the* Mountebancks, *up and down the Country*, &c.

Crook, When enough is said by me, then my Reality is questioned.

ſtioned, and the Slander of a Knave fixed upon me; and when I ſpeak more then he would have me, then he brands me with *Papiſm*, and Helliſh *Socinianiſm*, *Mountebank*, *&c.* But let our Hearers judge, who can beſt tell our Trade and yours, what Sallery and other yearly Charges they are at to maintain ſuch Phyſicians as keep them alwayes in Cure, and put their Texts (as Medicines) to Sale, yet tell their Patients, it is impoſſible to make them whole, &c.

Haworth, p 30. *Thou miſtruſts God*, John, *&c. and hear the Old Fox bark, Chriſt being within there is Juſtification, &c.*

Crook, Contradiction is the Companion of Falſhood; for in the ſame page he himſelf ſaith, that by *Faith* Chriſt dwelt in our Hearts, and now ſcoffs at theſe Words, *viz.* Chriſt being within there is Juſtification, &c.

Haworth, p. 32. *This is* John Crook's *Application of the Spirit, deny* Penington's *Divinity if thou dareſt, &c. When* John Crook *prayeth or preacheth, it is Chriſt prayeth and preacheth, not* John Crook, *and that Chriſt and he are both one Perſon; ſuch Monſters have been amongſt the* Quakers, &c. p. 33.

Crook, When he can gather nothing out of my Books to aſperſe me withal, then he perverteth others words, and fathers that Perverſion upon me; but let *I. Penington* interpret his own words (who beſt knows his own Meaning) and then they will ſpeak as plain as mine, which *W. H.* cofeſſeth to be true. See *I. Penington's* late Book entituled, *The Fleſh and Blood of Chriſt*. This man acknowledgeth, that ſuch Doctrine is not now, nor never was preached among Right *Quakers*, but by ſuch as have been Monſters amongſt the *Quakers*; but let him hear *Dr. Sibbs, Soul Conflict*, p. 219. *It is Sacriligious Liberty that will acknowledge no Dependence upon God; we are wiſe in his Wiſdom, and ſtrong in his Strength, who ſaith, without me ye can do nothing, &c.*

Certum eſt nos velliorem volumus, ſed ille facit ut velimus, Aug.

Haworth, *And ſurely there is a dreadful Curſe of Hardneſs, Sottiſhneſs and Pride upon the poor* Quakers; *and from where doth it ariſe, but from the Undervaluing that Righteouſneſs that was wrought out 1600 Years ſince, and as far as* Jeruſalem, &c? p. 34.

Croo

Crook, This Curſe belongs to thoſe that ſpeak ſleightingly of the Light of Chriſt within, and call the *Gifts and Virtues*, that the *Spirit of God worketh in our Minds, our own Righteouſneſs*; that have forgotten to hold faſt the Doctrine that is according to Godlineſs, believing *The Son of God was not Innocent when he ſuffered*; and that the Righteouſneſs of Chriſt is imputed to Perſons while in Sin and actual Rebellion againſt God, which is the Cauſe of ſo much Looſneſs and Wickedneſs amongſt thoſe called Chriſtians.

Haworth, p. 34 & 35. *Heaven where Chriſt lives is too far off for Chriſt's Righteouſneſs to have an Influence by any Act of God's imputing, according to theſe unbelieving* Quakers.

Crook, The Holy Apoſtle was not aſhamed to affirm, that their Converſation was in *Heaven*, even while their Bodies were on Earth, *Phil.* 3.20. And what ever thou thoughteſt, thy Words are theſe, *p.* 21. *viz. The Church and People of God, who are the Heavenly* Jeruſalem, *or Heaven it ſelf, whereinto Chriſt is entered with his Blood*, &c. Had I ſaid ſo much, thy *Anathemaes* for myſtical Aligoriſms would have been poured out upon me, yet this hinders not that Influence by any Act of God's imputing (as thou ſcoffingly ſpeakſt) nor the Exaltation of the *Holy Manhood of Chriſt in Heaven above*, though thou falſly accuſeſt the *Quakers* with Unbelief in this particular.

Haworth, p. 35. *When wilt thou*, John, *deſiſt winding and turning thus like a crooked Serpent, ſtudying to deceive, &c? I ſuppoſe thy Invention here ran a tilt, &c. making the glorious Doctrine of Chriſt to be patronized by the Devil, &c. when inſtead of bearing thy witneſs againſt this Shuttle-Cock, &c.* p. 36, 37.

Crook, This ſavours of Falſhood and Lightneſs, from the high Thoughts thou haſt of thy ſelf, and thy own Poſitions, which to make them the more paſſable amongſt thy Hearers, thou calleſt them the Glorious Doctrine of Chriſt; ſo thou *Slandereſt thy Neighbour to gain Credit to thy ſelf*, and to prove *William Penn a Novice*, thou calleſt him *a Shuttle-Cock*; this is not *Bellarmine* (as thou calleſt his) but *Billingſgate* Argu-

ments, and thoſe that would have better, thou referreſt them to *Dr. Ames* and *Downham*; for thou haſt no other.

Haworth, *The* Quakers *deſpiſe the Perſonal Righteouſneſs of Chriſt imputed, &c. It's Knavery in thee, &c. I leave not the Lord Jeſus Chriſt to follow* John with the Wiſp, &c. *This Truth in the Inward Parts*, viz. *(that God loves) is but our own Righteouſneſs, &c. The Light in every man overthrows the Work of Regeneration, &c. Your Doctrine deſtroyes Sanctification, &c.*

P. 41, 42, 46, & 50.

Crook, Here is another Heap of Confuſion, Falſhood and Slanders, *&c.* and quite contrary to *John* 3. 21. *He that doth Truth cometh to the Light, that his Deeds may be made manifeſt they are wrought in God*; ſo that the Light doth not overthrow, but confirm the Work of Regeneration and Sanctification alſo, &c.

Haworth, p. 51. *I have ſeen ſome Pages of your Books filled with ſuch Blaſpemies*, viz. *Given forth by the Spirit, through the Trunk of the Body of* Fox, *or ſuch a one, &c. You account your Writings of equal Authority with the Scriptures, nay, beyond them, &c.*

Crook, Theſe are charged as Slanders and malicious Inventions upon thine own Head, &c.

Haworth, p. 52. *We are for acting and doing by the Holy Ghoſt, yet dare not truſt to it, but to Chriſt, &c. Rather then thou wilt not manifeſt thy Enmity againſt the Imputed Righteouſneſs, and be a Patron of our own to juſtifie us, to take off from Chriſt's, thou wilt play a ſmall low Game, &c. It renders thee, John, moſt ridiculous in our Eye, when we ſee thee here Ape it ſo like a Chriſtian, and yet knowſt that thou art of a different Species, &c.* P. 53.

Crook, Theſe things on another Occaſion are ſpoken to in Title *Rejoynder*, &c. But let the *Reader* judge, who he is like, that fears not to multiply Falſhoods and Slanders on every Occaſion, which renders *William Haworth* an Enemy of that Light which is in every *meer-man* (as he ſpeaks) elſe how durſt he ſay, I know my ſelf of a different *Species* from a Chriſtian

ſtian, who ſaith in his *Epiſt.* pag. 12. (viz.) Thou art the dearer to us, *John*, in that thou haſt been once a Stone in Chriſt's Building, &c.

Haworth, *My Eye hath been deceived ſometimes by the Art of Limbing, in thinking I have ſeen living Creatures, Men, Women, Lyons, Bulls, &c. and yet turn but the other ſide, and nothing but a thin painted Paſtboard, &c. Thou haſt got the Art Captains have at Sea, thou think'ſt it lawful as they do, thou comeſt up to us,* &c. *with an Engliſh Flag,* &c. *whereas thou art abſolutely a* French-man, *&c. Thou,* John, *art but ſtill a Thin, Dead, Life-leſs, Rotten Apoſtate* Quaker. p. 54.

Crook, What now a Rotten Apoſtate, and once a Living Stone in Chriſt's Building! am I fallen away from Grace then? By this the Reader may ſee what a painted Chriſtian this man is, that to make good his *Simile* dares to adventure upon ſuch a Falſhood ſo incredible, as that he ſhould know thoſe to be but Pictures upon Paſtboard, and yet his Eye to be ſo deceived, as himſelf thought thoſe Pictures to be living Men and Women, Lyons, Bulls, &c. This puts me in mind of the *Cardinal's* blaming the Painter for colouring the Faces of *Peter* and *Paul* ſo Red, who tartly replied, *He painted them ſo, as bluſhing at the Lives of thoſe men who ſtiled themſelves their Succeſſors*: But how the Reader will forbear bluſhing, and ſmiling too, at ſuch a Succeſſor, as knows not Living Men and Women from painted Paſtboards, I know not; but no wonder that this man's Tongue is at Liberty to ſpeak Falſhood without Controle ſeeing he ſaid but two Pages before, *He dares not truſt to the Juſtification of the Holy Ghoſt*, and ſuch neither fear nor care for its *Condemnation* for any thing they ſay or do.

Haworth, *I have heard lately from one that hath read* J. C's *Books, that he expreſſeth himſelf to be for this* (viz.) *Liberty for* Quakers *to admit themſelves into all Churches whatſoever, &c. He can ſpeak any thing with his Mouth to the People, and believe the contrary thing in his Judgment at the ſame time; but I begin to be weary of playing thus at puſh-pin with thee and the* Quakers *going three Miles on their Knees, &c.*

Crook, The Reader by theſe invented Falſhoods and Scurri-

i ties may take a Measure of the 146 pages of his Book, and find little in it besides abusive Language, and childish spending Paper, and Pastime, which himself calls playing at push pin, and yet hath the Confidence to dare it to be answered.

Haworth, *The* Quakers *sit breeding upon this Principle in Expectation of a Chimera, Perfection in this Life*, &c. pag. 60, and 61. G. Fox *absolving at his Knees whom he will, sending out to the Ministry whom he will*, &c. *The Light within is exalted by you above all that is called God, and worshipped*, &c. *You have changed the Christ of God into a Robber's Light, that goes down to Hell with him*, &c. p. 63.

Crook, Falshood and Slander, &c. neither do the *Quakers* exalt the Light above *God*, &c. but as God is Light, and his Spirit is Light, and this is to be obeyed and followed; for he that is destitute of this, is without God in the World (and is in the Spirit of Antichrist) which the Generation of the Godly know to be true, and thy Affirmation to the contrary to be Blasphemy, and contradictory to thy self, p. 84. where thou callst *the Light the Gift of Christ*, and p. 109. *A Spark of the Light* Adam *had in Innocency*, and now thou callst it a Robber's Light that goes down to Hell with him, let the Reader judge of this Confusion Falshood and Blasphemy, &c.

Haworth, *The* Quakers *being faithful to the Light within they continue in Morality, but they live not at all in the Knowledge of Jesus Christ* &c.

Crook, It is well thou wilt afford the *Quakers* this Testimony, while many of thy Opinion (who talk so much that Christ [wholely without] hath satisfied for all their Sins past, present and to come) sleight Morality, and thy Words are of like Import, as if to live up to Morality doth *Necessarily* imply, that such as do so, do not at all live in the Knowledge of Jesus Christ; but let all such know, that he which exhorts People to Holiness, and yet tells them it is not necessary to Salvation, doth but tempt them to let Holiness alone.

Haworth, *There are some amongst the* Quakers *that bewitch the poor Country People with Sorceries*, &c. *every one of them indued with a Tuning, Juggling, Jesuitical Temper*, &c. pag. 64.

Crook,

Crook, This Language ſhews the man deſtitute of Morality thus maliciouſly to purſue his Falſhoods and Slanders.

William Haworth's *Anſwer to my Additional Poſtſcript*, p. 66.

Haworth, *THis Poſtſcript is but a meer fallacious Harangue Of Words purpoſely ſtitched together to deceive ſome weak ones,——a perfect Cheat, &c. And ſo groſs a Heretick, that thou (John) art not worthy that a Chriſtian ſhould eat or drink with thee.*

Crook, I need not here ſet down the *Additional Poſtſcript* he ſpeaks of, becauſe it is in Print already, but do deſire the Reader to peruſe it, and for his Encouragement I do ſeriouſly declare, as in the Preſence of God, Angels and Men, that the Teſtimony there given (1*ſt*) Concerning Jeſus of *Nazareth*, *&c.* (2*dly*) Concerning his Righteouſneſs, *&c.* (3*dly*) Concerning the Blood of this Jeſus, &c. (4*thly*) Concerning Juſtification by his Blood, &c. is the Real and Very Belief of my Soul. Now if this will not ſatisfie *W. H.* but I muſt ſtill be accounted *a Knave, a Mountebank, a Juggler, a Bewitcher, a Deceiver a Diſſembler, a Perfect Cheat, a Rotten Apoſtate, a Groſs Heretick, not worthy that a Chriſtian ſhould eat or drink with me*; all which Scurrility and Railery, with much more I find in his Book, *though I was once a living Stone in Chriſt's Building*, as himſelf ſaith, and yet challengeth me to anſwer thirty Interrogatories or Queries, as if he were conſcious to himſelf he had wronged me; but it would be Folly in me to ſwell the Volumn barely to fulfil his Humour.

But might reply in his own Words, (as he doth to my *Additional Poſtſcript*) I have done it already, and therefore need not do it over again; but that the Reader may be acquainted with their Weakneſs, and not think them to be unanſwerable, I ſhall as briefly as I can reply to them all.

An

An Answer to W. Haworth's Queries.

Haworth, Query 1. *Dost not thou know that the* Independents, *&c. are for an Experimental Spiritual Knowledge of Christ, and that Truth must be inwardly taught by the Spirit, &c.*

Answ. Crook, These are Jacob's *Words*, but *Esau's* Hands; for he that dare not trust to the Spirit, is not for Experimental Knowledge, &c. but *W. H.* saith, p. 52. *He dares not trust to the Holy Ghost*, therefore W. H. (whatever he saith) is not for *Experimental* Knowledge, by the Teachings of the Spirit.

Q. 2. Haworth, *Dost not thou believe that some may know the Mystery and so be saved, without the hearing or knowing the History of Jesus of* Nazareth?

An. Crook, Infants that dye in the Womb and soon after they are born, *&c.* I have so much Charity as to believe they are saved, and likewise those believing *Gentiles*, *Rom.* 2. 14, 15, 16. of whom it is said, they had not the Law, or outward History, and yet were excusable *in the Day* when God shall judge the Secrets of all men by Jesus Christ.

Q. 3. Haworth, *Whether is Jesus Christ now a Person out of man, or only a Principle, or Quality in man?*

An. Crook, If by [*Person*] thou intendest [*An Intelligent Being*] as thou confessedst at *Hartford*) then *He is* both out of man, and in man, and so more then a bare Principle or Quality in man.

Q. 4. Haworth, *Dost thou believe, that man that was born of* Mary *the Virgin at* Bethlehem *in* Judea, *to be the* Messiah, *the Christ of God?*

An. Crook, Yea.

Q. 5 Haworth, *Dost thou believe that the man Christ is any where now in being, besides the being that the* Quakers *say he hath in them, and if so, where is he? &c.*

Ans.

An. Crook, Yea, and that he is at God's Right Hand, aſcended far above all Heavens, as the Scripture ſaith.

Q. 6. Haworth, *Whether the Light that you ſay every man hath be a Creature or no?*

An. Crook, That true Light which is called the Life of Chriſt, *John* 1. 4, 9. and lighteth every man that cometh into the World, is not a Creature.

Q. 7. Haworth, *Whether the Light that every man hath be of the very ſame Nature with the Spirit &c. or of a different Kind, or whether it differ from the New-creature in Specie?*

An. Crook, The Life which is the Light of men is of an Increated and Divine Nature and Being, yet the New-creature is formed in the Light, and partakes of its Nature.

Q. 8. Haworth, *Whether that which Jeſus Chriſt of* Nazareth *did and ſuffered above ſixteen hundred Years ſince in* Judea *be not the Matter of fallen-man's Juſtification in the Sight of God.*

An. Crook, Fallen-man is in a State of Condemnation, yet through that one Offering of Jeſus Chriſt of *Nazareth*, both the Forbearance of God, Reconciliation, and Remiſſion of Sins are declared unto Mankind, and received through Faith and Repentance.

Q. 9. Haworth, *Whether any Actions or Sufferings of any beſides thoſe of his, have any Merit, Worth, Deſert in them to purchaſe any thing at God's hand for any of Mankind?*

An. Crook, *1ſt*, No man's Actions or Sufferings without Chriſt are of any Merit, or Worth in God's Sight. (*2dly*) Beſides thoſe that Chriſt did and ſuffered above 1600 Years ſince in *Judea*, his continued Mediation and Interceſſion have Worth and Deſert in them to obtain Good at God's Hand for man. (*3dly*) Beſides a being then reconciled by the Death of his Son, there is a [MUCH MORE] put upon *A being ſaved by his Life*, Rom. 5. 10. (*4thly*) The Saints ſincere *Obedience* and *Perſeverance in Chriſt* have Reward from God for his Sake.

Q. 10. Haworth, *Whether Chriſt Jeſus dyed in the Room, Place, Stead of any, or only for their Benefit or Advantage?*

An. Crook, A ſilly Query; for Chriſt dying for all men in their

their Room or Stead, must needs be for their Benefit and Advantage.

Q. 11. Haworth, *Whether God's imputing Righteousness to any man be any thing else, but his putting Righteousness into the Creature by Sanctifying of it?*

An. Crook, Yea, it is an Accepting of him in Christ the Beloved, through Faith and Sanctification in him, whom God hath sent and given unto us, with whom the Benefit of his Sufferings and Death is so reckoned unto us as ours.

Q. 12. Haworth, *Whether Justification be not an Act of God in absolving and acquitting a Sinner for Christ's sake, in Opposition to condemning, &c. and accounting him Righteous, for the Personal, Righteousness Sake of Christ that was wholely without the Sinner?*

An. Crook, To the first Part yea, (*Which proves Immediate Revelation*) through Faith and Repentance, &c. To the last, nay, while it is wholely without the Sinner it is none of his; for if Justification be God's Act in absolving a man in Opposition to Condemnation, and all God's Actions are Real (as thou sayest in thy Book) then it is not wholely without him; for those to whom there is no Condemnation are such as walk not after the *Flesh*, but after the *Spirit*, *Rom.* 8. 1.

Q. 13. Haworth, *Whether God doth not find every one ungodly, and in their Sins, when he first gives Faith to them that justifies them, &c?*

Answ. Crook, Yes, they are both ungodly and in their Sins, while in unbelief; but God doth not justifie the ungodly therein, but through Faith, which purifies the Heart, sanctifies, &c. But this is a most impertinent and silly Query; for those must needs be found ungodly, who are found without Faith.

Q. 14. Haworth, *Whether by the Blood of Christ thou meanest any thing that is not in thy Heart and Soul, within thy self, whether thou meanest that material Blood that was shed from that material Body of Jesus of* Nazareth, *when he did hang upon the Tree at Mount* Calvary, *without the Gates at* Jerusalem, *with all his material real Sufferings both of Soul and Body?*

Answ. Crook, I mean, both the real and material Blood (as

(as thou calleſt it) of Jeſus of *Nazareth*, and the Virtue, Life and Myſtery of it received into my Heart by Faith, with all his real Sufferings both of Soul and Body.

Q. 15. Haworth, *Whether that Blood there ſhed was not the Blood of God, according to* Acts 20. 28. *he being God as well as Man?*

Anſw. Crook, The Blood there ſhed was properly and primitively the Blood of Chriſt, mentioned before, [*that*] by which God did *purchaſe* his Church, according to *Acts* 20. 28. quoted, was properly *Chriſt himſelf*, he gave *himſelf for us* a Ranſom, &c. 1 *Tim.* 2. 6. *Tit.* 2. 14. which takes in his Blood, and all that's moſt Excellent in him both as God and Man.

Q. 16. Haworth, *Whether Remiſſion of all Sins was not actually purchaſed by the Death of Chriſt above ſixteen hundred years ſince for all that have been or ſhall be ſaved?*

Anſw. Crook, This in Subſtance is but the eighth Query over again, and therefore is anſwered before.

Q. 17. Haworth, *Is any man any farther juſtified then ſanctified, any farther forgiven, then according to that degree that Sin is mortified in him?*

Anſw. Crook, 1ſt, If by [*farther*] thou meaneſt, whether a man may be experimentally (for ſo thou calliſt it in thy firſt Query) both acquitted and condemned at the ſame moment of time, and for the ſame Fact; I ſay, nay. 2dly, If thou askeſt, whether a Defect or Failure in Sanctification cauſeth an Eclipſe of Juſtification; I ſay, Yea. 3dly, If by [*farther*] thou intendeſt, whether a man that was once juſtified, wholely loſeth the Benefit of his former Juſtification by every Failure in Sanctification; I anſwer, Nay; becauſe while the Senſe of God's former Mercy abides in the Heart, Man is ſooner humbled, and his Faith thereby greatly ſtrengthned for his ſpeedy Recovery. 4thly, Or if by this Query thou wouldſt know, whether a man that is not ſo fully and perfectly mortified and ſanctified, as he yet deſires and endeavours to be, may notwithſtanding be juſtified by Faith, and have

Peace with God through Jesus Christ; I say, Yea. 5thly and lastly, If by [*farther*] thou believest (according to pag. 36. of thy Book) that a man *without or as free from all manner of Good, as Christ was without or free from all manner of Evil*; may yet in that state be *justified*, that is indeed *farther* then I dare go.

Q. 18. Haworth, *Whether is Justification any thing else but an Act of the Light within every man, upon Obedience to it, giving Peace?*

Answ. Crook, Yea, it is more then an Act of the Light, *as in every man*; for its the Act of God, and is called the Justification of Life.

Q. 19. Haworth, *Whether is there any Good Work done by any man before he is justified, and forgiven all his Sins?*

Answ. Crook, If man be not justified without Faith, nor his Sins forgiven him without Repentance, and if believing and repenting be good Works, the Queriſt answers himself. Yet I do say, both Faith and Repentance do flow as Streams from a Fountain, which Fountain is Christ.

Q. 20. Haworth, *Whether Faith as a Habit in, or Act of our Mind, or any Good Work proceeding from the Spirit in us, be any part of that Righteousness that justifies?*

Answ. Crook, If by proceeding from the Spirit in us, thou intendest the Spirit of Christ, then Christ and his Spirit, being one, what he doth, in Experimental Justification (as thou speakest) that his Spirit doth also, 1 *Cor.* 6. 11.

Q. 21. Haworth, *Whether there is any such thing in the Nature of God as Vindictive Justice, so that Sin must be punished upon all them that accept not of the Attonement of Christ Jesus by the Sacrifice of himself?*

Answ. Crook, Shall not the God of all the Earth do justly? yea, surely; and Sin must be punished upon all them that accept not of the Attonement of Christ Jesus, that one Offering, that perfects forever them that are sanctified, by whom we have [now] received the Attonement, *Rom.* 5. 11.

Q. 22. Haworth, *Whether the Light within, or the Person*

of

of Christ without, be the Object of Justifying Faith; or whether Faith be any thing but Obedience to the Light, that every one hath?

Answ. Crook, 1st, The Light within gives the true Knowledge of God in the Face of Jesus Christ, 2 *Cor.* 4. 6. 2dly, It is not the Light within disjunctive from Christ without, but conjunctive, as the Eye in its Object; that is the Object of justifying Faith. 3dly, Faith is more then Obedience to the Light, in that degree *that every man hath it*; for it hath the whole Christ for its Object.

Q. 23. Haworth, *Whether have not all the Sons of Men (Christ excepted) the Guilt of* Adam's *first Transgression upon them, before they are justified, and called, and so are by nature children of Wrath, &c?*

Answ. Crook, Before Justification, is Condemnation and Wrath upon every Soul of Man that doth Evil, *Rom.* 2. 9. and in the fallen Nature all are Children of Wrath; but that this Proverb must alwayes be used, (viz.) *The Fathers have eaten sour Grapes, and the Childrens Teeth are set on edge*, is contrary to Scripture; but to this I have spoken largly in my *Rejoynder*, to which I refer the Querist.

Q. 24. Haworth, *Are any so perfect in this Life, as to be above the Confession of Sin to God?*

Answ. Crook, If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from *All* Unrighteousness, 1 *John* 1. 9 He that's *Thus Forgiven* and *Cleansed* is in a State above *that* wherein he confessed and glorified God for his Mercy.

Q. 25. Haworth, *Of what use is that Intercession of Christ as a High Priest in Heaven?*

Answ. Crook, Of great use to all that truly know and believe it.

Q. 26. Haworth, *Whether there be a higher Prophecy then the Writings of the Prophets and Apostles; and if so, where it is, and what is it?*

Answ. Crook, The Spirit of the Son in the Hearts of God's

People is greater then the Writings of the Prophets and Apoſtles, as the Builder of the Houſe is greater or more honourable then the Houſe.

Q. 27. Haworth, *Are not the holy Scriptures of the Prophets and Apoſtles the Rule of Faith and Life?*

Anſw. Crook, That which firſt opens man's Underſtanding to underſtand the Scriptures aright, is his firſt Rule or Guide; and this is the promiſed Spirit of Jeſus, who ſaid, [*It*] *ſhall take of mine, and ſhew them unto you*; ſo that it is properly [*the*] Rule; for, *as many as are the Sons of God, are led by the Spirit of God*; yet, the holy Scriptures are [*A*] Rule through the Direction of the Spirit.

Q. 28. Haworth, *Whether doſt thou believe that the ſame Body of Man, after the Departure of the Soul from it, doth riſe to Life again?*

Anſw. Crook, This *Query* is contrary to Scripture, which ſaith, *A Natural Body is ſown, a Spiritual Body is raiſed; there is a Natural Body, there is a Spiritual Body*, 1 Cor. 15. 44. which I believe.

Q. 29. Haworth, *Whether are our diſtinct Perſonal Beings preſerved in the Future State, whether we loſe them, being ſwallowed up into God at Death?*

Anſw. Crook, I believe that in the Future State we ſhall not loſe our Diſtinct Beings by being ſwallowed up into God, but ſhall be preſerved in our Diſtinct Beings forever.

Q. 30. Haworth, *Whether the Light that every man hath, believed in, obeyed, truſted to, is not the Jeſus, the Righteouſneſs, the Juſtification, the Blood, the Remiſſion, the Myſtery, the Experience, the Faith, the Cleanſing, the Sanctification, the Shedding, Drinking, Sprinkling of the Blood, &c. which words and phraſes are all in this thy Teſtimony? anſwer plainly: Is there any more in thy whole Treatiſe and thy Poſtſcript then this (viz.) To the Light, obey the Light, and whoever doth not is but in the Hiſtory, is but a Prodigal in a far Country, feeding amongſt the Swine, a poor, naked, ſtarved Sinner.*

Anſw. Crook, My Anſwer plainly to the firſt part of this *Query*

Query is, That although the Jeſus, the Righteouſneſs, the Juſtification, the Blood, *that I bear Teſtimony unto*, cannot be known but by and in the true Light; yet I never ſaid, neither do I believe, that the Light, *that every man hath believed in, &c.* [*is*] *the Jeſus, the Righteouſneſs, the Juſtification, the Blood, the Remiſſion, &c.* yet do affirm, *that God, who is Light, is All in All*; and *Jeſus Chriſt*, who is the *Light, is made of God unto true Believers Wiſdom, Righteouſneſs, Sanctification and Redemption*, according to 1 *Cor.* 1. 30. To the ſecond part, I ſay, There is more in my *Treatiſe* and *Poſtſcript* then *to the Light, obey the Light, &c.* but do alſo teſtifie, that whoſoever doth not obey the Light that ſhines in the Heart, and manifeſteth Sin and Evil in the Conſcience, is yet in his Sins, and feeding among the Swine. Now I appeal from *W. H.*'s Raſhneſs and Folly, not only to thoſe that have known my manner of Life for nigh Forty Years paſt, how that from my tender years I have been ſeeking after God and his Truth; but to that great *Judge of Quick and Dead*, that will paſs Sentence upon every man according to his Works, unto whom none dare ſay at that Tribunal, God made him to ſin, or made [IT] unavoidable.

I hope, what I have ſaid will ſatisfie the Honeſt-hearted, who will not eaſily believe that after them any weary Steps and toylſome years of hearing, reading, watching, faſting, believing, praying, &c. I ſhould ſacrifice all this and much more unto a wilful Error, and to *ſuch an one* as is not only deſtitute of all worldly Preferments, but expoſed to all the Sufferings and Hardſhips in it; which I muſt needs do, if I am ſuch a Perſon as *W. H.* repreſents me to be. But were I guilty, ſuch confuſed Arguments, Contradictions and hard Languages will never convince me that *W. H.* is in the Truth; for he is but a weak Adverſary that cannot diſtinguiſh between loud Clamours and Goſpel-Demonſtrations.

John Crook.

William

William Haworth's Contradictions and Confusions.

Haworth, I *Do still speak respectfully of the Light; God forbid I should be an Opposer of it, or an Enemy to it, let my Tongue first cleave to the Roof of my Mouth, let me first be Dumb and never speak any more*, pag. 5. &c. [*it is but Flesh*] *all is called Flesh, till the new Birth*, &c. *Light is from Christ, and he is the Author of it*, pag. 6. &c. *it lusteth against the Spirit, and is contrary to the Spirit*, pag. 109. &c. *they that live not up to it, shall be inexcusably condemned*, page 113. &c. *it is but Nature, fallen blind Nature*, page 135. *it is a Spark of that Light* Adam *had in Innocency in a full Flame*, pag. 109. &c. *I scarce know one Gospel-Truth but this Light contradicteth*, pag 161. &c. *I do now say, it is a rotten, corrupt and unsound Thing or Principle, as to the leading or guiding into the Knowledge of the Gospel*, pag. 149. &c. *this Light was in* Adam *after the Fall*, Gen. 3. 10. *I heard thy Voice, &c. the Lord God called to* Adam, *&c. this Light reproveth, so that man hath not Power to go on in Sin*, pag. 143. &c. *it works a Change in the Life and Conversation*, pag. 150. &c. *which sheweth it to be unsound and impure*, pag. 146. *he giveth Light to all*, ibid. &c. *it goes with the Damned to Hell*, Epist. pag. 6.

Crook, I desire the Reader to peruse the Pages, and he will find I have not wronged my Adversary in drawing this result, (viz.) That full Flame *Adam* had in Innocency, of which there is a Spark in every man, that Voice of God that spoke to *Adam*, that reproves for Sin, and keeps from going on in Sin, the Gift of Christ by which some divine things may be known, which worketh a change in the Life and Conversation, &c. That which doth all this, is but Flesh, and that which lusteth against the Spirit, and is contrary to the Spirit; it is but

Nature

Nature, fallen Nature, fallen blind Nature, impure and unſound, &c. which is in every Murderer and Robber, goes with the Damned to Hell, remains with them there, &c. hear ye Heavens, and give ear O Earth, and be horribly aſhamed of ſuch Tenents as theſe, as he ſaith, *Epiſt* p 6. &c.

Haworth, *Chriſt hath ſubdued all my Enemies virtually already, and will actually in time, which I wait for*, Epiſt. pag. 6. &c. *My rejoycing is in this, that the Elect cannot be deceived, &c. My Prayer is, that whoever of you belongs to the Elect in of Grace, may be undeceived*, Epiſt. pag 12. &c. *Thou art the dearer to me*, John, *in that thou haſt been a Stone once in Chriſt's Building*, ibid. &c. *The Reſtraining Grace of God joyned with the Light; for I attribute it to that in indeed chiefly, as in the Caſe of* Abimelech, Gen. 20. ibid. &c. *I kept thee, the Light within would not have done it, &c.*

Crook. In divers Pages of his Book he enveighs againſt Perfection (as is ſhewed anon) and yet here he ſaith, he waits for it; the Elect cannot be deceived, & yet he prayes, that ſo many as belong to Election may be undeceived. But by his Confeſſion I am ſafe enough, if either his Faith in this matter or mine be true; for (ſaith he) *thou*, John, *haſt been a Stone once in Chriſt's Building*: and I am ſure Chriſt's Building is made up of Living Stones, if thou be but as ſure, that not one that was once ſuch ſhall finally periſh. But that I am ſo dear to you (as thou ſpeakeſt) doth not appear by thy calling me *Knave, Rebel, Mountebank, Juggler, Impoſtor, False Prophet, &c.* however, we ſhould be dearer each to other if you would ceaſe oppoſing the true Light, and walk in it, that we might have Fellowſhip therein. Thy Proſelyte confeſſeth, *The Light kept him from ſtealing Herrings*; though thou ſayeſt, it would not have with-held or kept *Abimelech* the Heathen King, &c. but the Notes on the great Bibles ſay, *God by his Spirit kept or retained him, &c.* thus thy own Proof diſproves a great part of thy Book, which denyes the holy Spirit to ſtrive in Unregenerate Men, contrary to *Gen.* 6. 3. on which place *Hen. Ainſworth* obſerves, "That the Spirit of God ſtrove by In-
"ward Motions and Checks of Conſcience with the Old
"World,

"World, which his Spirit gave them for their Sins, againſt "which they that ſtruggle fall into the Sin againſt the Holy "Ghoſt, deſpiting the Spirit of Grace, *Hebr.*10.29. Take heed, *William Haworth*, that this be not thy Condition.

Haworth, *I will give thee a Taſte of this way of Allegoriſing, &c. if many Senſes of the Scripture, then no one ſenſe is certain, &c. the Work of the Spirit in our Hearts is not God's Son*, Epiſt: p 7. &c.

Crook, He ſcoffs at Allegorizing of Scripture (as he ſpeaks) as if he had forgotten *Sarah* and *Hagar* were two Women, and yet were Allegories of two Mountains, and thoſe two Mountains of the two Diſpenſations of God, viz. Law and Goſpel, &c. and as if Chriſt's Words had no Certainty in them when he ſpoke of deſtroying the Temple, meaning the Temple of his Body; and the like may be ſaid of the Apoſtle's treating of the Duties between Husband and Wife, concludes that his Words had two Senſes, viz. concerning the great Myſtery of Chriſt, and his Church, as well as that between Man and Wife, *Mat.* 2. 18 compared with *Jer.* 31. 15. where the Weeping of *Rachel* for the *Benjamites* or *Iſraelites* her Children is one Senſe, and for the young Children killed by *Herod* in another Senſe, &c. as if the literal Senſe of Scripture could not be preſerved where the Myſtery alſo was underſtood. *Hen. Ainſworth* in his *Preface* to the five Books of *Moſes*, ſaith, "In the Hiſtories are implyed "Allegories, and in the Laws are Types and Shadows, &c. Dr. *Sibbs* ſaith, "The Seed of the Woman or Spirit in us "bruiſeth the Seed of the Serpent in us; and yet its true of "Chriſt's Conqueſt outwardly, when he ſpoiled Principalities "and Powers &c. *Brightman* on 4 cap. *Revel.* p. 174. "Lamps "of Fire burning before the Throne, &c. becauſe they do inligh-"ten the Mind, do burn up the Stubble of inborn Corruptions, "and do moreover inflame the Mind with a Deſire of all God-"lineſs, which God calleth the Baptiſm of Fire, *Mat.* 3. 11. "Again, (ſaith he) the ſeven Spirits of God, by which words "the Faithful may underſtand, that that Power which they "feel to be ſtirred up by God in their Hearts is a moſt un-

doubte

"doubted Pledge of God himſelf dwelling in us, &c. Thus much to ſtop his Scorn, &c.

Haworth, *The Seed of the Woman is Chriſt*, Gal. 4. &c. *which the Apoſtle in the ſame Epiſtle ſaith, is Chriſt's Perſon according to the Fleſh*, page 4. &c. *The Firſt-born of every Creature, The Brightneſs of his Father's Glory, the Eternal Word that was made Fleſh, the* Alpha *and* Omega, *All in All*, &c. *If thou*, John, *attribute any of theſe Titles to any thing that is in Man, beſides the very* [Perſon] *of Jeſus Chriſt, I charge thee with the higheſt Blaſphemy imaginable*, p. 19. &c. *Whoſe Goings forth have been of Old, from Everlaſting; which is certainly ſpoke as to Chriſt's Deity*, p. 27. &c.

Crook, I find not the word *Perſon* but once mentioned in all that Epiſtle to the *Galatians*, and that is Cap. 2. Verſ. 6. God accepteth no Man's *Perſon*, which I hope he doth not apply to Chriſt; ſo that its no wonder if [*he*] abuſes the words of others, who is ſo bold and poſitive in charging the Apoſtle with that which is not to be found in all that Epiſtle to the *Galatians*, beſides, its contrary to Scripture Dialect to ſay, the *Eternal Word, the Firſt-born of every Creature, the* Alpha *and* Omega, *the All in All*, was the very *Perſon* of Chriſt, that was made a *Perſon*; for that Fleſh he was made of [as Man] was his real *Perſon* or Body, and not a Phantaſtick Body, as ſome conceited, and yet ſaith, Whoſe Goings have been of Old, from Everlaſting, is certainly ſpoke of Chriſt's Deity: Was not this then the Goings forth of the Eternal Word, the *Alpha* and *Omega*, &c?

Thy high Charge of Blaſphemy is like to fall upon thy ſelf; for, to ſay Chriſt is not at all in his People, is contrary to the whole current of Scripture, and is contradictory to thy ſelf in many Pages of thy Book, &c. as may be ſeen in my *Rejoynder*.

Haworth, *The Spirit conveyed it ſelf into the Hearts of the Hearers by this Doctrine, and wrought Faith in them to receive it*, pag. 6, &c. *the Goſpel declares Remiſſion of Sins by the Sacrifice of Chriſt, and that by the Obedience of this one we are made Righteous; his Obedience without us*, p 7 &c.

Crook, One while, God is not at all in his People; another

while, there is nothing good before Faith; and now, all is done by Christ's Obedience without us; and again, the Spirit was there before Faith, to work Faith, &c. But hear thy own Author, *Richard Baxter*, in his *Appeal to the Light*, p. 3. "The Day of Judgment will not be to try Christ and his Righ-"teousness, but (to honour it) and try us and ours; and all "men shall be judged according to their own Works; and to "be judged, is to be justified or condemned (saith he) and "Salvation or Damnation will be adjudged us, as we are found "to be personally Righteous or Unrighteous, &c. Dr. *Sibbs*, *Soul's Conflict*, cap. 15. pag. 224. "The Happiness of man "consists (chiefly) in a gracious Frame of Spirit, and Actions "suitable sweetly issuing therefrom. But what will become of *William Haworth*, who saith, He dares not trust to the holy Ghost, &c?

Haworth, *We are converted from Darkness, that inbred natural Darkness that we are in, and all men, unto Light, which Light is Christ's Person, and the Gospel which declares of him, and so to all things the Gospel requires of us, &c. we are not perfect, nor think we shall ever attain it in this Life*, pag. 8. &c.

Crook, Thou seemst to allude to the Apostle's Words, *Acts* 26. 18. who was sent to the *Gentiles* to open their blind Eyes, and to turn them from Darkness to Light, and from the Power of Satan to God; but why dost thou vary from Scripture Conversion? Is it because yours is not Scripture Proof, that thou wholely leaves out three Parts of five (viz.) (1*st*) The *Opening their Blind Eyes*, (2*dly*) And *from the Power of Satan* (3*dly*) *unto God*; so that your Conversion is without having your *Blind Eyes opened*, or being turned *from Satan*, or being *turned to God*, only you believe that there is a natural inbred Darkness in you and all men, which you ought to turn from, but do not think to be so perfect, as ever to attain it in this Life; and you are turned to *Light* (that is) *Christ's Person*, and the Gospel (that is) *the Scriptures*, which declare of him, and so to all things that Christ in the Gospel requires of you, but ye do not think to be so perfect, as to do them, or ever attain it in this

this Life, but we are made righteous by his Obedience without us, p. 7. But for the Holy Ghoſt *we dare not truſt to it*, p. 52. If the Members of thy Church at *Hartford* be no better Converts then their Paſtor, no marvel thy Proſelite (*The Young Man*) p. 6. of his Book) calls moſt of them *a Looſe, Wanton and Proud People, that adorn their Bodi s more then their Souls.*

Haworth, *What tends this to but* Rantiſm *indeed and* Atheiſm (viz.) *that the Law and Goſpel are one in the End and Nature*, p. 13. &c. *The Law is Spiritual* (i. e.) *requires that all the Thoughts of Man, and Deſires, & Motions of the Heart ſhould be Holy and Spiritual continually, therefore it is a fit Inſtrument for the Spirit to make uſe of by enlightning the Soul in the Knowledge of it, to convince, not of outward groſs Evils only, but of Heart-Polutions*, p. 14. &c.

Crook, Thou wilt not deny that the Goſpel doth require continual Heart-Spirituality, and is alſo a fit Inſtrument for the Spirit to make uſe of to the ſame End; what Confuſion is this then, to affirm, that *that which requires all the Thoughts of man, & Deſires and Motions of the Heart ſhould be holy, and ſpiritual continually* tends to *Rantiſm & Atheiſm*, & yet calls it a fit Inſtrument for the Spirit to make uſe of, ſo that thy Argument runs thus, That which tends to *Rantiſm* and *Atheiſm* is a fit Inſtrument for the Spirit to make uſe of, or thus (take thy choice) That which is a fit Inſtrument for the Spirit to make uſe of tends to *Rantiſm* and *Atheiſm*, but the Law which requires that all the Thoughts of Man ſhould be Holy, &c and the End and Nature of the Goſpel being and requiring the ſame, are fit Inſtruments for the Spirit to make uſe of, *Ergo* the End and Nature of the Spiritual Law and Goſpel tends to *Rantiſm* and *Atheiſm*. Who is the *Ranter* and *Atheiſt* now, *William*?

Haworth, *The Spirit that convinceth the Unbelieving World of Sin*, John 16. 8. *is neither the Law nor Goſpel*, p. 11. *We preach the Law in Order to the Goſpel to prepare the Spirit of man by convincing of ſin, &c.* p. 12. *The Law doth but kill*, p. 14. *The Law requires the Heart ſhould be holy, and ſpiritual continually, &c. The Spirit makes uſe of the Doctrine of the Law to convince of ſin, and the Doctrine of the Goſpel as an Inſtrument to turn the Soul to Chriſt, &c.*

Crook, One while the Law doth convince of Sin, another while it doth not; one while it doth [but] kill, another while it requireth continual Heart-Spirituallity and Holineſs; one while Law and Goſpel are as different as Heaven and Earth, p. 13. and another while they are both made uſe of by the Spirit to the ſame End, *viz.* Inward Holineſs, and continual Heart-Spirituallity, one while the Goſpel doth all, and the Law can do nothing [but] kill, another while neither Law nor Goſpel can do any thing, but as the Spirit uſeth the Doctrine of both: And this is great *Babel* that *William Haworth* hath built for the Honour of his Profeſſion, *and Re eſtabliſh* ing of his young Convert, &c.

Haworth, *The Law is here taken for all the Writings of the Scripture*, viz. Pſal. 19. 7. &c. *The whole Nation is called properly the Land, is therefore every Piece of Ground in it good to bear Wheat, becauſe Ground or Land in general is? &c.*

Crook, If the Law be taken in the Spirituallity of it, as comforting the Soul, &c. then it is taken as I alledge it; for I alledge it as it is written; but this *Pſal.* 19. 7. cannot be taken for all the Writings of the Scriptures in general, becauſe the New Teſtament (to be ſure) was not then written, and how much of the old is hard to ſay, but that ſome of it was written after is eaſie to prove; but let us ſee if thy Similitude will relieve thee; *The whole Nation* (ſayeſt thou) *is properly the Land, ſo all the Writings of the Scriptures are here call'd the Law of God, is therefore every Piece of Ground in that Land good to bear wheat*, ſayeſt thou?

Anſw. Here are two things to be noted, *1ſt*, That thou takeſt all the Writings of the Scriptures for the Law of God which is not Univerſally true, becauſe there is a Record of the Devils and wicked mens Words, as well as good mens, in the Scriptures. *2dly*. That ſome of the Law of God is like barren and ſandy Ground, that will bear no Wheat, according to thy Similitude, and conſequently that the Law of God and the Scriptures are imperfect: Who undervalues the Law of God and the Scriptures now, *William*? haſt thou forgotten that the Law of the Lord is perfect, and that the Scripture cannot be broken, and that all Scripture given by Inſpiration of God is profitable, &c?

I

I have read that Chriſt compared the Unfruitful Hearers to the ſeveral Grounds, but I never heard of any Stony, Thorny, High-way-Ground Law of God or Scriptures before.

Haworth, *I know the Spirituality of the Law convincing me of Evil Thoughts, &c.* p. 14. *The Spirit that convinceth the Unbelieving World is neither Law nor Goſpel. The Law is a fit Inſtrument for the Spirit to make uſe of; It is the Doctrine of the Goſpel not Law* [*taken ſtrictly*] *that declares Non-imputation of Treſpaſſes; it was the Doctrine of Righteouſneſs by the Goſpel relieved me, as it did* Paul, p. 15.

Crook, What Confuſion is here? Sometimes the Law convinceth of ſecret Thoughts, and ſometimes again the Spirit makes uſe of the Doctrine of the Law to convince of Sin, and ſometimes it is neither Law nor Goſpel that doth it; ſometimes abſolutely denying that wicked men have the Spirit, and here he confeſſeth it is the Spirit that convinceth the *Unbelieving World, by the Doctrine of the Law*, &c. *ſo that it is properly the Work of the Spirit, as when one man cuts or wounds another with a Knife*, &c. *we ſay, the man hath cut him, not the Knife or Inſtrument, &c.* But ſometimes it is the Doctrine of the Goſpel doth all, & by & by the Spirit doth but make uſe of the Doctrine of the Goſpel; ſometimes he intimates, as if the Law & Goſpel in a mild gentle Senſe might be taken one for the other, elſe what means thoſe Words, viz. *It's the Doctrine of the Goſpel, not Law* [*taken ſtrictly*] *that declares Non-imputation of Treſpaſſes*, & yet p. 14. *The Law requires all the Thoughts of the Heart to be continually ſpiritual and Holy, and diſcovers or convinceth not of Groſs Sins only, but of Heart-Polutions, &c.* But *Heb.* 4. 12. the Diſcovery of the Thoughts and Intents of the Heart is aſcribed to the Goſpel, and *W. H.* calls it the *ſpiritualliy of the Law*; is not this to make them one? But by this Meſs or altogether the Reader may ſee how the poor man is *toſſed*, notwithſtanding he talks of being *relieved*, and being come to a *Fixedneſs and Conſiſtency*; but alas, alas! how may the leaſt Child of Light ſee him lie fettered in *Babylon's* Dungeon?

Haworth, *This cannot be; for the Law in its own Nature is ſpiritual,*

Spiritual, &c. and diſcovers the Holy Nature of God, although the Spirit ſhould never make uſe of it, p. 16. &c.

Crook, My Words to which theſe are an Anſwer are theſe, viz. *The Spirituality of the Law, in the Apoſtle's Senſe, is the Inward Convictions of the Spirit*, &c. That cannot be (ſaith he) becauſe the Law is *Spiritual and Holy in its own Nature*, &c. As if the Spirit and what it doth were not *Holy and Spiritual* alſo. Again, he ſaith, *The Law diſcovers the Pure Nature of God*, and in p. 15. he ſaith, the Spirit *makes uſe of Doctrines of different Natures, and the Law is a fit Inſtrument for the Spirit to make uſe of*. Thus he continues building his *Babel*, ſometimes the Law of it ſelf diſcovers the *Pure Nature of God, although the Spirit ſhould never make uſe of it*; and juſt before he ſaith, the *Spirit doth make uſe of it*, and the *Law is a fit Inſtrument for the Spirit to make uſe of*, p. 16. &c.

Haworth, *That Chriſt which delivered* Paul *from the Guilt and Puniſhment of Sin, while Sin dwelt in him*, p. 18. &c.

Crook, What! delivered, and yet Sin dwelt in him; what! Chriſt and Sin dwell both together in the ſame Houſe; this is contrary to Chriſt's Doctrine, *Mark* 3. 24, 25. That Kingdom or Houſe that is divided againſt it ſelf cannot continue or ſtand.

Haworth, *But doth not the Spirit who is God, give us the Meaning of the Scriptures in the Scriptures? do not they interpret themſelves beſt?* p. 22. &c.

Crook, If the Scriptures can beſt interpret themſelves, then what need of *God's Spirit* to open them? or is God and the Scriptures all one? If ſo, then none in the World that have the Scriptures, are without God in the World; but the Apoſtle ſaith, ſome were without God in the World, notwithſtanding they had the Scriptures; one while the Spirit who is God gives the meaning of them, and another while they interpret themſelves beſt; what Confuſion is here?

Haworth, *Everlaſting Righteouſneſs was not actually brought in till Jeſus was born at* Nazareth, *&c. then it was to be and not till then, not before; he offered not himſelf before*, Hebr. 9. 26. p. 26. &c.

Crook,

Crook, Thou callſt it the Righteouſneſs of the *Eternal Word*, the Righteouſneſs of the *Deity of Chriſt*, which thou confeſſeſt to be in his People, as before; and thou likewiſe confeſſeſt it to be an *Everlaſting Righteouſneſs*, and of an *Eternal Virtue and Efficacy*, and yet ſayeſt, *the working of it was* [*now*] as if it was alwayes in being, and yet did not work, or was not efficacious till after Chriſt was born at *Bethlehem*, and yet to go round again, *It was Efficacious to* Abraham, David, Daniel, Job, &c. p 26. Where's now this man's Conſiſtency?

Haworth, *If Salvation be only by Jeſus, then not by the Light within; for that is not Jeſus that witneſſed before* Pontius Pilate, p. 27.

Crook, The Scripture ſaith, we are *ſaved by Grace*, doth it therefore follow, that we are not ſaved by *Jeſus Chriſt*? Grace is Light within, and thoſe that are ſaved, are ſaved by the Grace that is Light within, and yet are they ſaved only by Jeſus the Light of the World, and that which witneſſed before *Pontius Pilate* was the Spirit of God in the man Jeſus, which Spirit was the Light within him, as he ſaith, If I bear witneſs of (i. e.) only of my ſelf without the Spirit, my witneſs is not true, yet if I do bear witneſs of my ſelf (i. e.) by the Spirit of my Father that dwelleth in me, my witneſs is true; and thus doth Darkneſs blind thee that thou canſt not ſee the Oneneſs between the man Jeſus, and the Spirit of the Father that was in him.

Haworth, *He that worketh not, but believeth, there is Faith only, a bare Belief*, John, *what ſayeſt thou to that? though that Faith that is juſtifying will work*, p. 29. &c.

Crook, I ſay thou contradicteſt thy ſelf, *William*; for thou ſayeſt it is ſuch a Faith as worketh not, and yet ſayeſt it will work.

Haworth, *My Surety paying ſuch a ſome of Money for me at never ſuch a Diſtance, diſchargeth me, I have Benefit by it ſo ſoon as I hear of it, and accept it; the Sun is at a Diſtance in the Heavens, but we have the Heat of it and feel it, but indeed this Righteouſneſs is not at a Diſtance from us, but put upon us by the Father's Gift*, p. 34. &c.

Crook,

Crook, He dreams of an abſolute Diſcharge from all Sins paſt, preſent and to come, by what Chriſt did and ſuffered 1600 Years ſince, by that *Righteouſneſs* that was wrought in *Paleſtine*, at ſuch a Diſtance from him, &c. as he ſpeaks (within a few Lines before) yet makes the Benefit of all that *Chriſt did and ſuffered* to depend upon his *Hearing* of it, and *accepting it*, as if all was compleated there abſolutely & yet conditionally too (viz.) *If heard and accepted*, &c. and yet *hearing* the debt is paid by another at ſuch a Diſtance (ſaith *W. H. diſchargeth me*, where note, he one while dates the Diſcharge of all Debts from *Paleſtine* 1600 Years ſince, and another while from the time of his *hearing and accepting of it*; beſides, it is uncertain whether by this *hearing and accepting* he intends only the believing of the *Report* without, or the revealing of the Arm of the Lord within, *Iſa.* 53. 1. But to perfect the Contradiction of himſelf he impleth, though it be at that Diſtance, yet we are as really inwardly benefited by it, as we are outwardly by the Light of the Sun that is at a Diſtance in the Heavens; But ſaith he, *We have the Benefit of it and feel it*, &c. But yet to manifeſt more plainly the Contradiction, he ſaith, *Indeed this Righteouſneſs is not at a Diſtance from us, but put upon us by the Father's Gift*, citing *Gal.* 3. 27. *Ye have put on Chriſt*, &c. So that he hath not only contradicted himſelf, but alſo granted what I contend for (viz.) That *Chriſt's Righteouſneſs* is not really reckoned and imputed to the Juſtification, Acquitment, and Diſcharge of ſuch Perſons as continue in Sin, and Actual Rebellion againſt God, by wicked Works, and have no Feeling of it in their Hearts, yet believe to be ſaved by a *Righteouſneſs wholely without them*, &c. which Faith I affirm to be vain, and but like a Body without a Spirit, as the Apoſtle *James* ſpeaks, and in Confirmation hereof *W. H.* ſaith, *But indeed this Righteouſneſs is not at a Diſtance from us*, then not wholely without us by his own Confeſſion, which was the very thing in expreſs Words that I oppoſed, and he endeavours to maintain, that it was *wholely without us*; yea, ſaith *W. H.* [*Bare*] *Faith without Works*] *which Chriſt wrought in his own Perſonal Obedience and Suffering* 1600 *Years ſince*, &c. *and though this Righteouſneſs*

ouſneſs was wrought in Paleſtine, *at ſuch a Diſtance from me, &c.* By this the judicious Reader may ſee his Contradiction and Confuſion.

Haworth, *Chriſt was the Lamb of God, but not the Light within*, p. 37. &c.

Crook, In page 21. he ſaith, *The Church and People of God are the Heavenly* Jeruſalem; and is not Chriſt there the Light within? And page 35. he ſaith, *Chriſt works Sanctification in the Hearts of the ſanctified*, &c. and is not he there the Light within? what Confuſion and Contradiction is this!

Haworth, *I am pleading that this Righteouſneſs is imputed to Believers, it is offered in the preaching of it to poor Sinners, and if God gives Faith it will change their Hearts*, p. 38. &c.

Crook, Now he hath reſolved, viz. When, and to whom Chriſt's Righteouſneſs is imputed; the time is, when God gives Faith, the Perſons are Believers; ſo that he hath given away what he ſeemed to contend for, p. 20. viz. *We muſt be without or free from all manner of Good, as Chriſt was without, or free from all manner of Evil, when we are juſtified by this imputed Righteouſneſs*; and now he ſaith, *Till the Heart be changed, Righteouſneſs is not imputed.* But enough of this; for I am weary of his Contradictions and Confuſions.

Haworth, *While that which is contrary to God dwells in us, yet being juſtified by Faith we have Peace with God, Chriſt hath ſlain the Enmity, &c.* p. 38. &c.

Crook, If the Enmity be ſlain, how comes that which is contrary to God to dwell in us? What ſlain, and alive too! The Apoſtle ſaith, *His Servants ye are whom ye obey, whether of Sin unto Death, or of Righteouſneſs unto Life.* And Chriſt ſaith, *No man can ſerve two Maſters.* Now this Phraſe, viz. *That which is contrary to God to dwell in us*, is no where in Scripture applied to Believers, that walk not after the Fleſh, but after the Spirit; but Chriſt is ſaid to dwell in them, and they in him; for its one thing to have Motions to Evil [As in my Fleſh dwells no good thing] and another thing to ſuffer them as an Inhabitant, or that which is contrary to God *to dwell in us*; I know not what degree of Inſenſibility thou art arrived at, but for

my part I believe Sin to be the great Troubler of *Israel*; and what Peace while that *Jezabel* reigns, examine thy ſelf, and poſſibly thou mayeſt find this Saying true, viz. *There is no Peace to the Wicked, ſaith my God*, Iſa. 20.

Haworth, *Let me tell thee withal this, none ever did or can ſhew forth Chriſt's Virtues in their Lives, that were not firſt juſtified by imputed Righteouſneſs*, p. 39. *&c.*

Crook, This is quite contrary to the former Page, which ſaith, *That this Righteouſneſs is imputed to Believers; it is offered in the preaching of it to poor ſinners, and if God gives Faith it will change their Hearts*, &c. So that till the Heart be changed Righteouſneſs is not imputed; now he ſaith, *None can be changed or ſhew forth Chriſt's Virtues in their Lives, that were not firſt juſtified by imputed Righteouſneſs*; how theſe can hang together let the Reader judge; one while Righteouſneſs is imputed, *while that which is contrary to God dwelleth in us*, and another while it is *offered, but not imputed to Sinners till the Heart be firſt changed*. But I hope *W. H.* henceforth will never charge the *Quakers*, or any others *that ſhew forth Chriſt's Virtues in their Lives*, with denying *Juſtification by Imputed Righteouſneſs*, ſeeing all ſuch Holy Lives (by his own Acknowledgment) are firſt juſtified by it, &c. But to perfect his Confuſion and Contradiction (he ſaith) but ſix Lines before, viz. *As if Chriſt might not work Virtues in our hearts, which we expreſs in our Lives, and yet theſe be but our own Righteouſneſs*; yet he here ſaith, none ever did, or can ſhew forth Chriſt's Virtues in their Lives, that were not firſt juſtified by imputed Righteouſneſs.

Haworth, *The Spirit gives Wiſdom in this Doctrine of Imputed Righteouſneſs, and hereupon comes Life and Peace* (Rom. 5.) *ſo that Life and Peace ariſeth not by looking to this Wiſdom and ſpiritualliy; for that is imperfect, &c.* p. 40. &c.

Crook, So then that which Chriſt works (as thou ſpeakſt elſewhere) and the Spirit gives [is] in thy Account *imperfect*, whenas the Scripture ſaith, Every Gift of God is perfect.

Haworth, *We are treating of Righteouſneſs imputed to them that have Faith, now can any have Faith, and have the Gifts of*

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the Spirit taken away, &c? May not the Gifts and Virtues of the Spirit remain in us, and we thereby be ſanctified, and yet not juſtified by that Righteouſneſs within, but by that without us, which is the Cauſe of Sanctification? p. 40.

Crook, Page 35. he acknowledgeth *Chriſt* to be the *Author* of all Righteouſneſs, and I ſhewed (under Title *Rejoynder*) how that himſelf proves the outward and inward Righteouſneſs to be one, before he ſaid, *We muſt be as free from all good when this Righteouſneſs is imputed, as Chriſt was from all evil*, and now he ſaith, we muſt have *Faith, and the Gifts and Virtues of the Spirit remain in us*, and we thereby be *ſanctified* (he ſaith) it is *imputed* to them that are *ſanctified*, and yet affirms it is the Cauſe of *Sanctification*; what! is Faith the Gift of God, and a part of *Sanctification*, and muſt firſt be received before this Righteouſneſs is imputed, and yet calls it the Cauſe of *Sanctification*? Why then doſt thou not ſay in Plainneſs, that this *Righteouſneſs is imputed*, and we *juſtified* thereby, before *Faith* or *Sanctification*, while in Sin and Rebellion againſt God? Which is the thing thou believeſt, but art afraid to tell the World ſo.

Haworth, *God himſelf is the Author of them*, viz. *the Gifts and Virtues that the Spirit works in our Minds, &c. I cannot ſay that the Righteouſneſs which the Spirit works in us is the ſame, but different from the Righteouſneſs that was perſonally wrought out by Chriſt, &c.*

Crook, Is God himſelf and his Spirit the *Author* of our own Righteouſneſs, which the Scripture calls *filthy Rags*? I deny that, and that the Gifts and Virtues which God himſelf works in our Minds, are in Scripture called ours, as man's own Righteouſneſs, and it is Confuſion in thee to call them ſo; how come they now to be ſo different? thou ſaidſt before, they were contradiſtinguiſhed, and are they now different, being the ſame God and Spirit works them all (as thy ſelf confeſſeth) and not the ſame in Nature, or is different and diſtinguiſhed all one with thee?

Haworth, *Now the Righteouſneſs of Chriſt is not in our Minds at all, but in his own Perſon, &c.* p. 6.

Crook, False Doctrine and Confusion, and quite contrary to what thou saidst p 34. viz. *But indeed this Righteousness is not at a Distance from us, but put upon us by the Father's Gift, as* Jacob's *Mother put* Esau's *Garment upon him*, &c. and now it is not in our Minds at all, but in Christ's own Person; and yet affirmest in thy Book, *that Christ's Person is in Heaven afar off*, as the Tendency of thy Words are at the End of page 34 Is not this thy unhappy Attempt to be so unsuccesful in all thy Designs?

Haworth, Paul *calls them*, viz. *The Gifts and Virtues Christ and the Spirit works in our Minds his own Righteousness*, Phil. 3. 5. *Not having my own Righteousness which is of the Law*, p. 47. &c.

Crook, Is there no Difference between the Gifts and Virtues which Christ and the Spirit works in our Minds, and the Righteousness of the *Law* that *Paul* there speaks of, let the Reader judge what a Preacher thou art: But let us hear *Augustine*, viz. lib. *de Gratia & libero arbitrio, Quid est non habens meam justitiam quæ ex lege est, cum sua non esset lex ipsa, sed Dei, nisi suam dicit justitiam, quamvis ex lege esset, quia sua voluntate legem se posse putabat implere sine adjutorio gratiæ, quæ est per fidem Christi.* (i. e.) What is it (saith he) not having my Righteousness which is of the Law, whereas the Law was not his, but God's, but that he calls it his Righteousness, although it was of the Law, because he thought that by his own will he could fulfil the Law without the Help of Grace, which is by the Faith of Christ.

Haworth, *Only they prepare the Soul for Blessedness* (viz.) *Purity of Heart, Poverty of Spirit, &c.* p 47.

Crook, Before he said, *We must be as much without, or as free from all Good, when Christ imputes his Righteousness to justifie us, as Christ was without or free from all Evil*, and now there must be *Poverty of Spirit, and Purity of Heart*, &c to prepare the Soul *for Blessedness*. Oh Unhappy Man! and Unstable.

Haworth, *Thou still concludes that there is no Possession of Christ's Righteousness, that none have any Enjoyments that are real, &c.* p. 48.

Crook,

Crook, I may well conclude ſo, when in pag 26. thou ſayeſt, *The Righteouſneſs of Chriſt is not in our Minds at all, but in his own Perſon in Heaven afar off.*

Haworth, *Let me add this as an Antidote ſtill, that the reality of our inherent Righteouſneſs will not make it perfect*, p. 48 &c.

Crook, This he calls an *Antidote* (as if he had given ſome Poyſon before) and yet he confeſſeth over and over, That its wrought by God himſelf, by Chriſt, and by the Spirit, and is Reality in the abſtract; yet now it is not perfect, and all the Fault is, becauſe it is ſo *near* us, if it were but far enough off, he would like it better (as I ſuppoſe) but I never (that I remember) read of any before that called the *real* Work of God himſelf, of Chriſt, and of the Spirit imperfect: Is this thy *Antidote*? I dare ſay, the true-experienced *Chriſtian* will never drink it down, though thou ſayeſt, we may be comforted by it.

Haworth, *We ought not to truſt to our Repentings, Believings, &c. for they are imperfect*, p. 49. &c.

Crook, Is there no more difference between truſting [*to*] our Repentings, and truſting [*in*] our Repentings? if I do not truſt to it in ſome ſenſe, how can I be aſſured its right? If he that hath true Faith muſt not truſt to it (*viz.*) that it is true, then he muſt be diſtruſtful of it, and ſo continue in Unbelief: What Confuſion is this? Is the *Gift of God imperfect*? Why then doth the Apoſtle ſay, *Every good and perfect Gift is from above, and cometh down from the Father of Lights*? James 1. 17.

Haworth, *The Phraſe in* Iſa. 64. 6. *which thou in Scorn often repeateſt, are the Prophet's Words, &c. he doth ſpeak it of his own Righteouſneſs*, p. 49. &c.

Crook, The words of *Iſaiah* are theſe, *All our Righteouſneſſes are as filthy Rags*; this, ſaith *W. H.* the Prophet ſpeaketh of his own Righteouſneſs, not only the Duties he and the People were found in, but of the Gifts and Virtues which *God* himſelf, *Chriſt* and the *Spirit* works in our Minds, *they are all our own Righteouſneſs*; and the Prophet ſaith, *They are all as filthy Rags*. I do not wrong thee, therefore thou art a falſe

Ac-

Accuſer, to ſpeak ſcornfully and mock at the Holy Scriptures: but if poſſible to make thee aſhamed of thy Contradictions and Confuſions; for it is the Conviction in thy Conſcience that tells thee, thy own Confuſion expoſeth thee to the Reader's Scorn and Mockery.

Haworth, John, *thou pleadeſt for Obedience to the inward Gifts, and ſayeſt, all Prophets and Apoſtles were obedient to them, and this in Oppoſition to Imputed Righteouſneſs, &c. but to conclude, I believe, that the Good Men of old were Obedient to the inward Gifts of the Spirit, and we all ought to be,* page 51. [&c.

Crook, He hath ſo fully anſwered himſelf, that I need ſay no more, only mind him of his abſolute falſity in theſe words, viz. *in Oppoſition to imputed Righteouſneſs, &c.* for I do not oppoſe the inward Gifts of the Spirit to imputed Righteouſneſs, but on the contrary do maintain and aver their Unity.

Haworth, *The Light Within is the Light of a meer Man*, pag. 52. &c.

Crook, This is contray to many Pages of his own Book, as pa. 109, 143, 146, &c. where he calls the Light Chriſt's Gift, God's Voice, which keeps from going on in Sins, a Spark in fallen Man of that full Flame *Adam* had before the Fall in Innocency, &c. and now its the Light of a meer Man, page 52. &c.

Haworth, *Any one that hath but by the Holy Ghoſt been taught the Principles of the Chriſtian Religion, may encounter with the* Quakers, p. 55. &c.

Crook, Obſerve, Reader, how ſleightingly he ſpeaks of the Teachings of the Holy Ghoſt, viz. any one that hath [but] &c. as if it were a light and common thing, &c. but who would think this man to be [that] *William Haworth* that even now ſaid, *He durſt not truſt to the Actings and Doings of the Holy Ghoſt*? and now he ſaith, the *Holy Ghoſt* muſt teach the Principles of the *Chriſtian* Religion; but however (though againſt his Will) he hath highly honoured the *Quakers*, in ſaying, He that will encounter them, muſt be taught by the

the Holy Ghoſt; which implyes the Light in them is ſomething beyond the Light of a *meer man* (as he ſpeaks before, elſe he that by natural parts and acquired knowledge, is inſtructed in the Principles of *Chriſtian* Religion, may encounter the *Quakers*: Beſides, it ſerves to manifeſt the Reaſon of his bungling Reply, viz. himſelf not being yet taught by the Spirit the Principles of *Chriſtian* Religion. But let us a little examine, whether a true Sight of ſin be not one Principle of *Chriſtian Religion*; if yea, then the *Spirit* muſt ſhew it; the like may be ſaid of Faith and Repentance, of the Knowledge of Chriſt, and the Remiſſion of Sins through his Blood, of Juſtification and Redemption, with the right Knowledge and Interpretation of the holy Scripture, and whatever elſe may be accounted *Principles of the Chriſtian Religion*, that muſt all be taught us *by the Holy Ghoſt*, as *W. H.* himſelf acknowledgeth, who in this ſeems to be an abſolute *Quaker*, or elſe a *Juglar*, and abſolute *French man*, as himſelf ſpeaks; and indeed, it is a full granting (in few words) of the whole Matter in Controverſie between us; for in yielding to the Neceſſity of the Spirit's teaching the *Principles of Chriſtian Religion*, he hath granted the Neceſſity of Man's conſtant Waiting and Attendance thereupon for that End, which is the ſame with the *Quakers* Doctrine, proved in *Neh.* 9. 20. and that the Manifeſtation of the Spirit is given to every man to profit withal, 1 *Cor.* 12. 7. and man ought to wait in it, &c.

Haworth, *I have talked with many, and could not find any Quakers that could ever give any tollerable Account of the Chriſtian Religion*, p. 55. &c.

Crook, If the *Quakers* be ſuch an ignorant and inconſiderate People, why muſt thoſe that encounter them be taught by the holy Ghoſt? and how cameſt thou to be ſo *toſſed* by them as to be *an Hundred Times hurried into their Way and Opinions*, as thou ſayeſt in pag. 12. of thy *Epiſtle*: But what an inconſiderable Judge art thou of their Knowledge of the True *Chriſtian* Religion, but that thou muſt manifeſt thy own Ignorance of the *Spirit's Teaching*, and that all the Knowledge thou haſt of Chriſtian Religion is gained ſome other way.

Ha worth,

Haworth, *The* Quakers *are to give heed to ſomething within us, to an Oracle*, p. 56. &c.

Crook, Haſt thou ſo ſoon forgotten thy own acknowledgment, that the *Principles of the Chriſtian Religion* muſt be taught by the *Spirit*? and is not this *Spirit* as an Oracle within, to be given Heed unto? For, if any man hath not the *ſpirit of Chriſt*, he is none of his, *Rom.* 8. How doſt thou contradict thy ſelf! But becauſe thou dareſt not *truſt to the Holy Ghoſt*, therefore thou mockeſt at the *Quakers* for giving heed unto it.

Haworth, *The* Quakers *keep people in perfect Popiſh Slavery; the* Quakers *know no Slavery like the Bondage and Slavery of Sin*, p. 56 &c.

Crook, Here thou mixeſt in the ſame Character the firſt Sentence, which is thy words, with the latter, which are mine, which is thy frequent Forgery, either out of deſign to blemiſh me, and deceive thy Reader; or out of Ignorance, not knowing how to diſtinguiſh, ſuch is thy Confuſion.

Haworth, *Theſe Commands, viz., the nine firſt Commandments, forbid not only the Outward Actions, but the Conſent in the Mind; ſo that if this tenth Commandment forbid no more, it is but the ſame over again, Needleſs and Impertinent &c.* p. 57. compared with p 59.

Crook, Then if the firſt Motions or Temptation to Adultery, Murder, &c. be not conſented to, the Law or nine Commandments in this particular is not broken; but it ſeems, if a Motion or Temptation to Covet my Neighbours Servant ariſe in me, though I conſent not to it, but judge and deny it, yet I am guilty of Sin againſt the tenth; ſo that by this I may be acquitted by the nine Commandments, and condemned by the tenth in the ſame thing. See what a Habit of Confuſion this man is got into.

Haworth, *What is wrought by the Spirit is our own Righteouſneſs, and that* Paul *calls his own*, Phil. 3. 9. pag. 61. &c. *and this Righteouſneſs doth grow in us ſtronger and ſtronger, as we hold on in Communion with Chriſt*, ibid.

Crook, This that he calls our own Righteouſneſs, and which

Paul

Paul would not have (he ſaith) grows by *communion with Chriſt*: What Confuſion is here! As if Man's own Righteouſneſs (which he calls elſe-where *filthy Rags*) grows by Communion with Chriſt: What doth Imputed Righteouſneſs do then? it muſt either grow by Communion with Chriſt, or ſtand ſtill.

Haworth, *But my confidence which I expreſs in thoſe words doth not ariſe from my own Righteouſneſs*, p. 61. &c.

Crook, Let the Reader obſerve his own Confeſſion, (viz.) that his Confidence doth not ariſe from that Righteouſneſs that grows ſtronger and ſtronger by Communion with Chriſt, &c. this is that Fixedneſs and Conſiſtency this Hundred Times poor toſſed Man boaſts of in the 12th page of his *Epiſtle*.

JOHN CROOK.

William Bayly's REPLY TO William Haworth's

Latter Part of his

Quaker Converted Re-eſtabliſhed.

William Haworth, thou ſayeſt, thou haſt given a full *Reply* to my *Anſwer* to that little Book, entituled, *The Quaker Converted, &c.*

I muſt grant, it is a Reply, and very full, but its of *Lyes*, *Slanders*, *Perverſions*, *Scoffings* and *Reproachful Language*, *Contradictions* and *Confuſion*, as the ſober Reader (whoſe Eye is opened) may well perceive; but not at all yet proving the Young Man to be ſuch a *Quaker* as thou haſt affirmed, his own words ſhall ſtand a witneſs againſt thee; for thou ſaidſt, *He was fully of their Way, Faith, Spirit and Principle, and went farther then moſt of them towards that they call Perfection.*

His

His own words are theſe (*viz.*)

Pag. 1. *I went ſeveral times, as other Boyes did.*

Pag. 4. *Now, there were ſome things the* Quakers *did, that I was not convinced of, &c.*

Pag. 7. *Though I could not agree with them in all things, &c. and did not like Silent Meetings, nor the Keeping on the Hat, &c.*

And in pag. 10. *I prayed earneſtly, and in ſeveral Wayes, as in Prayer learnt by the Letter* (*viz.*) *the Lord's Prayer*, Mat. 6. *and I prayed in or by the Spirit, as I thought, and to Chriſt in me, and to Chriſt in the heavens, &c.* (and yet *thought he was perfect*, ſaith W. H.)

Now, let all people judge if this be the *Quakers* Way and Manner, Faith, Spirit and Principle, whether moſt of them be in ſuch Confuſion as this, beſides his ſaying *Tou* to a ſingle perſon, and calling men *Maſter*, as was his way: And ſee now, W. H. if all thy Skill will ever prove he was ſuch a perfect *Quaker*. Thou ſayeſt, *Thou knoweſt Two uſe the Salute of the Hat, &c.* But I think thou wilt not ſay *two* are the *moſt* of them; for thou ſaidſt, *he went farther then moſt of them.* We never queſtioned but he had Convictions, and was convinced of Sins (and who is not?) But thy Aſſertion was, *He was fully of their Way, &c. and went farther then moſt of them, &c.* which is very large: And if the Young Man told thee, he was ſuch a one, and that he was perfect, that is not the *Quakers* way to ſpeak after that manner.

Though thou believeſt in pag. 75. *He was as real a* Quaker *as was in* England; I know no Body elſe will

believe ſo, nor believe thee neither, after they have well conſidered thy *Reply*, and ſee how full it is ſtufft with Lyes and Scandalous Revilings.

Thou challengeſt me or any of us to give an Inſtance in Scripture, *Where the People of God did profeſſedly meet together at ſtated Times to ſit together in Silence, &c.*

We never ſtate any Times for Silence, nor limit the Lord's People from ſpeaking; but could wiſh, as *Moſes*, all his People were Prophets: But canſt thou prove, they never met at any time in Silence? Didſt thou hear of every Meeting they had? or are they all recorded, thinkeſt thou, and the Manner of them? It were well if thou wert come to know the Time to keep ſilence, before the Time to ſpeak: And may not Souls be fed in Silence?

Thou ſayeſt in pag. 76. my Book is *full of Railing*, and that I *deny God's making known himſelf and his Salvation by preaching*; and that I aſſert, *Faith cometh without hearing*.

Let the Reader ſee the 25th page of our Book, entituled, [*Rebellion Rebuked, &c.*] which he inſtanceth, or any other place, and ſee if ever I writ any ſuch things: Its but Lyes of thy own making, W. H. which with the reſt ſhall turn upon thy own Head; for no ſuch thing have I mentioned or written.

And ſo thou goeſt on perverting the Scriptures of Truth, which I cited for Silence, and Waiting in the Silence of all Fleſh, &c. ſporting and jeering with thy airy Mind in thy own Deceivings, and making a Mock at Inſpiration and Silence. And what Mocks & Lyes doſt thou make about the Servant of God his words

words [*There was Silence in Heaven about the ſpace of half an hour*] and makeſt merry with it to wrong and reproach thy houeſt Neighbours, as one in ſport, pag. 78, 79. but the Lord God will recompence thee according to thy Work.

And then thou challengeſt me to mention one Lye that thou haſt either ſaid or writ of the Young Man.

But *William*, may not the Reader wonder at thy Bluſtering, Blind Confidence? let him but look back & weigh what is before written here, and view your little Book well, and there is Proof upon Proof for charging thee, not only with one Lye, but more.

If thou ſayeſt the man is perfect, as any in our Way, and the ſame man, and many that know it otherwiſe, ſay, he is not, who ſhall be Judge? *W. H.* thy after Chapter-Cover will never hide thy Nakedneſs; for thy Shame ſhall yet more appear: He never went *farther* then *moſt* of them as *thou haſt ſaid*, thou canſt *never* get *over that*; and beſides, thou knoweſt the *Quakers* at *Hartford* teſtifie, they never knew him to be called a *Quaker*, nor had he any Fellowſhip or Society among that People; it is ſtrange he ſhould be ſuch a perfect *Quaker*, and yet ſo perfectly a Stranger to them in the ſame Town.

So all thy *Puſh-Pin Play* with *J. C.* (as thou callſt thy Work, p. 54.) or any Body elſe will never be able to pin thy ſhattered Work together, though thou endeavoureſt to keep up thy Refuge of Lyes with adding and multiplying Lye to Lye, and Slander to Slander, as the Reader may ſee through thy work.

And

And in page 81. of thy Book (after many Lyes, Perverſions and groſs Abuſes of our Faith and Principle) thou ſayeſt, *What we have done herein, we have done in Truth, and for this End, to obviate the groſs and damnable Errors of the* Quakers——*And that for nine Pages together* (of my Book) *is as ſtrange a Wild-Goose-Chaſe as thou haſt ſeen, and the ſame Colworts boyled over again that turns the Reader's Stomach.*

Truly *William*, thou doſt but turn the inſide of thine own Stomach outward againſt the Lord's People, foaming out the Enmity and Scorning that lodgeth in thy Heart, to thy own Shame, againſt them, whoſe Cauſe the Lord will plead with thee, and all that thus deride and abuſe them. Art thou a ſavoury man, fit to be a Teacher of others in the weighty matters of Eternity, who calls thy own Work *Puſh-Pin?* but thou hadſt better been at that Child's Play, then to have been blaſpheming God, and his Tabernacle, and them that dwell in Heaven.

And how thou vaunts in page 82. to prove the Light within to be a Natural Light, &c. VV.H. thou canſt not (nor any man upon Earth) prove it to be any other then of a Divine Nature, do what ye can, foraſmuch as it manifeſteth Sin, and convinceth, reproveth and condemneth man for Sin; and is of the true Light *that lighteth every man coming into the world* John 1. 9. which the Evil-doers hate. *John* 3. 20. as thou doſt, ſcoffing and vilifying of it; but it will prove a Stone too heavy for thee at laſt, then ſhalt thou remember me. Thy ſeeming to honour Chriſt's Perſon with thy Lips will not excuſe thee for thy abuſing his pure Light in the Conſciences of People, when

when he comes to reckon with thee (which time is at hand) then it will be known who divides Chriſt, you or the *Quakers*; for we deny no part of him, but are well aſſured, he is altogether lovely, though envious blind men have belied us long about theſe things, whoſe Innocency the Lord will clear in his due time, and then your Mouthes will be ſtopt, which now cry, *Groſs and Damnable Errors of the* Quakers, *and that they deny the Reſurrection*, as thou in thy 3d page ſayeſt; and in thy 4th page, *that we deſpiſe the Scripture*, which are all falſe Accuſations and Slanders. And page 10. thou ſayeſt, J. C. *is got a Degree above the Apoſtles*, and page 13. *that* J. C. *ſaid, the Apoſtle was out in his Chronology,— and that the Spirit and Letter are one*; and in thy 19th page ſayeſt, *That the* Quakers *believe there is no Manhood of Chriſt now*, which are all Slanders and falſe Accuſations; for we own all according to the Scriptures of Truth, the Lord is our Witneſs, and dare not divide him, as I have ſaid; and in page 25. ſayeſt, *They never do confeſs Sin*; and in page 29. ſayeſt, *J. C. ſtumbles at the Croſs, & counts the Blood of Chriſt no more worth then any other common Blood*; and then among other Lyes and reproachful Terms ſayeſt, *He hath diſcovered himſelf to be a* Papiſt; what a Contradiction is here? do not the *Papiſts* confeſs Sins, W. H? what People more? but it is thy Envy that blinds thee, and will more and more as thou goeſt on in it. And in page 48. ſayeſt, *J. C. concludes that Righteouſneſs of Chriſt but a Fancy*; and in page 51. *That thou haſt ſeen ſome Title-pages of their Books filled with ſuch Blaſphemies* (viz.) *given forth by the Spirit through the Trunk of the Body of* Fox, *or*

ſuch

such a one, and that they account their Writings beyond the Writings of the Apoſtles.

Theſe are all thy made Lies, which the Lord will judge thee for; and for ſuch a Title, *Through the Trunk*, &c. I never heard of, nor I believe no Body elſe; but thy Envy is ſo great, it is hard for thee to leave thy Lying and Slandering: And as for the Scriptures of Chriſt and his Apoſtles, and Prophets, we own and eſteem above all other Writings in the World.

And in page 54. how doſt thou revile and belye *J. Crook* (as in the page before) to render him and the *Quakers* odious? and ſayeſt, *Thou beginneſt to be weary of playing at Puſh-Pin with him*, who never plaid ſo with thee, but wrote to thee in tender Love to thy Immortal Soul, which is of more concern then Puſh-pin-Play, as thy Scorner's Eye ſhall one Day ſee; but I leave him to anſwer for himſelf, only touch a little on theſe things to manifeſt thy VVickedneſs, that thou mightſt be weary of that, which will be thy Load in the End.

And in page 55. ſayeſt, *How many turn* Quakers, *whoſe hearts are not turned to God! a Change in their Carriage and Garb, but not in their Souls.*

How knowſt thou, *W. H.* what Change is wrought in their Souls? and how dareſt thou ſay, their hearts are not turned to God? VVere not they who were turned from Darkneſs to Light, turned to God, *Acts* 26. 18. Beware of Blaſphemy among thy plentiful Lying and Slandering, thy Unrighteous Judgement ſhall turn upon thy own head.

And in page 56. tells *of ſome going three Miles on their Knees.* Surely

Surely *William*, thou wilt tell ſuch Lyes ere long, that few, but ſuch as thy ſelf, given up, will believe thee; I never heard of ſuch a thing, but this ſounds like that, *through the Trunk*, &c. hadſt thou ſaid, upon their Feet, we might have believed thee; but thou canſt not ſtoop ſo low, as to ſpeak Truth of the *Quakers*, of whom thou ſayeſt, *They have got the* Popiſh *Knack, to tell their People, that Concupiſcence is no Sin* [which is falſe] *Evil Motions not conſented to is no Sin*, whenas thou thy ſelf grants page 59. *that in Caſe we yield not to Satan, we are not guilty; his Temptations not conſented to, are our Afflictions, not our Sins.* Theſe are thy very VVords, and yet in the ſame page cryeſt out again, *VVe ſay, you plead for Sin, in ſaying the Evil Motions in the heart not conſented to, are not Sin, we ſee by this now your Perfection boaſted of, is no other then that which every Babe in Chriſt hath*, (viz.) *not to conſent to thoſe Evil Motions, &c.*

Now let the Reader ſee this blind man's Confuſion, and what People he is moſt groſly abuſing, reproaching and ſlandering, who confeſſeth, our Perfection is the ſame which every Babe in Chriſt hath; what will Chriſt ſay to ſuch a one? who ſaid, *It were better a Mill-Stone were hanged about his Neck, and he drowned in the Depth of the Sea, then to offend one ſuch little one, that believes in him:* Shouldſt not thou be more tender toward us, as unto Babes in Chriſt now, who are the ſame in Growth with every ſuch Babe, as thou haſt granted?

But let us ſee what pity thou haſt to theſe Babes, and let the true Mother judge, as in p. 60. where thou ſayeſt again, viz. *No wonder you your ſelves and your*

Followers prize not Christ's Sufferings and Attonement, but are proud and Pharisaical.——Christ's Blood is despised by you, and after several more false Accusations cryest, *O poor deceived People!* And so goes on in his old rode of Railing, Lying and Slandering, as the Reader of his Book might see.

What! our Perfection the same which every Babe in Christ hath, and yet proud, Pharisaical, despising Christ's Blood, not prizing his Sufferings, and Attonement, and a deceived People; how can this be, *W. H*? surely thou hast greatly belied and abused the Babes in Christ, as thou wilt remember one Day; for we do highly prize the Blood, Sufferings and Attonement of Christ Jesus, beyond expression, though such as thou speak all manner of Evil against us fallly as God is our Witness, who shall surely judge and condemn thee for thy slanderous Tongue, who calls the Light of his dear Son, *A Robber's Light, that goes down to Hell with him*, as in page 63. and page 64. cryest, *What a sore heavy hand is against them*? comparing us to *Sorcerers and VVitches*; and in page 65. *To a Spirit of Hell and Satan*, and so runst on till thou comest to thy Parallel of the *Quakers* and *Papists*, in which thou sayest, *The* Quakers *own, Works done in the Light are of value*, &c. *and that they are against taking an Oath.*

O *W. H!* are the Works done in the Light of no value with thee? so it seems by thy Unfruitful Works of Darkness, and undervaluing the true Light, and reproaching the Babes in Christ, who value all VVorks done in the Light, as the Children of Light have done in all Ages; and is that a crime

for

for Christ's Babes to obey his Commands, who saith, *Swear not at all*; art thou one of them that break his Commands, and teach men so? then read thy Portion, *Mat.* 5. 19. who sayest, page 19. *The Person of Christ was the* Alpha *and* Omega; and page 85. *That the Person of Christ is the Tree of Life*; and page 137. *And his Person is the Rock of Eternity.*

Is this then thy real Description of the Person of Christ, thou so much talkest of? Surely as the *Alpha* and *Omega*, the Tree of Life, the Rock of Eternity, he was before his coming in the Flesh, or the *Virgin Mary* was born, of whom Christ (according to the Flesh) came; what is then become of the Glorious Manhood, and Body of Christ? Is not that his Person? Or dost thou believe Jesus Christ consists of two Persons, one from Eternity, and another in Time? If thou dost, speak it out.

In page 84. thou callest the Scripture-Language, *A Stone out of the Rubbish of this* Babel, where I vindicate the true Light, that lighteth every man that cometh into the World, in Opposition to thy dark Imaginations, who art not worth answering; but I mention a little of thy work (which thou calleſt *push pin*) that People may see how thou pushest against the Babes in Christ, as thou hast confessed, our Perfection is no other, &c. I believe the young man dare not speak altogether so badly, as thou hast done, of that same Light which reproved him about going to steal the Herring, see that remarkable passage of his in page 27. of my Answer. in the Book entituled *Rebellion Rebuked*, which stands true against you both to this Day.

And in page 86, and 87. how doſt thou manifeſt thy Ignorance and Perverſion of the Scriptures! as if it were another thing then the Spirit of Truth (the Saints Comforter) that convinceth the World of Sin, *John* 16. 7, 8.

Thou doſt contradict the plain Scripture, and indeed I do not intend to beſtow much Labour about thee, thou art ſo bad and frothy a man, as I have not met with the like of late Years; but I ſhall obſerve one of *Soloman's* Proverbs, not to anſwer thee according to thy Folly, leſt thou ſhouldſt be more wiſer in thy own Conceit (if poſſible thou canſt) for ſhould we multiply Words, as thou haſt to our Anſwer to thine, it would amount to near 100 Sheets of Paper, though that Scripture, *Job* 11. 2. 3. thou mentions againſt me, p. 73. I cannot but take a little Notice of, and return it back to thee again, viz. *Should thy Lyes make men hold their Peace, &c.* O no, *W. H.* for *J. C.* and I do intend to lay ſome of them open, as thou mayeſt perceive, and that thou mightſt take a view of them, and repent, and do ſo no more, leſt a worſe thing come upon thee, which elſe will ſurely be, as I told thee not long ſince, which ſome will remember.

Again, in page 87. thou ſayeſt, *The Light of the Sun and the Winds is of Chriſt, &c.*

But O vain man! doth that convince the World of Sin, as the Spirit of Truth doth, of which I was ſpeaking? See more of thy frothy windy Comp r.ſons; art thou a man fit to be anſwered, but with ſharp Rebuke? let the Sober Reader judge; or art thou fit to preach the Goſpel to People, who thy ſelf confeſſedſt

confeſſedſt to my Face, thou *didſt not know God to be Light*? The Apoſtles of Chriſt knew God to be Light, and preached him ſo, and their Fellowſhip with him, & one with another was in the Light, 1 *John* 1. and yet thou confeſſeſt that Chriſt is the Author of all Lights, & that *the* Quakers *Light will manifeſt ſome Sin*, p. 88. *but not ſhew the Duſt and Atoms of Sin and Luſt in our Souls*, p. 89. But *William*, I think thy Duſt and Dirt too hath pretty well appeared to the view of *Quakers* and others, who ſee what thou art filled withal againſt the Babes in Chriſt, whom thou ſcoffs at and ſayeſt, *Ye be jealous for your God the Light*. We do acknowledge, that we deſire no other God to be jealous for, nor to worſhip, reverence & ſerve, then the ſame God who is Light, 1 *Joh.* 1. the God of *Abraham*, *Iſaac* and *Jacob*, &c. but we know the Scoffer, Lyar, Slanderer, Proud & Ambitious Man, hath another God he is jealous of, and afraid to looſe, and ſuch the Prophet ſaith, *Will curſe their God, when they ſhall behold nothing but Darkneſs and Trouble*. Take heed, *W. H.* thou art warned again in Love to thy Soul.

In page 92. *Thou counts the* Quakers *honeſt, civil* Heathens.

Well then, *William*, for Honeſty and Civility Sake & as we are Babes in Chriſt too, as thou ſay'ſt, do not ſlander us nor revile us ſo any more, nor call us ſuch Blaſphemers as thou haſt done, ſaying, *This is the fifth time of* Bayly's *Blaſphemy*, &c. calling to thy Reader to know, *If his Ears do not tingle at theſe Rampant Blaſphemies*, p. 94. And in page 95. thou haſt ſo confounded my Words that the Reader indeed might think, I began to tell of the *Devil playing at Cards*, when they

they were the young man's Words, and uſed by me in way of Reply to your confuſed and falſe Doctrine, as the Reader may ſee in p. 35. of the Book before-mentioned.

And in p. 98. thou cryeſt, *O that thou hadſt but underſtood this one great Place of Scripture* (after thou hadſt perverted it) *thou wouldſt never have turned* Quaker.

W. H. I muſt tell thee, for all thy great Out-cry againſt the *Quakers*, that *Moſes* who was a *Quaker* underſtood more great Scriptures (and the things of God more) then ever thou art like to do, while in thy dark envious Mind art oppoſing and undervaluing, reproaching and viliſying the Light in man, which is the true Light, *John* 1. 9.

And how doſt thou ruſh into Lies, and Perverſions of my Words and the Scriptures alſo in thy 99th and 100th pages of thy Book, as if thou hadſt learnt of thy Brother *T. H*'s forged Dialogues; but this Kind of Work ye ſhall all find too heavy for you in the End, and then you will remember you were warned in Love, by the deſpiſed *Quakers*.

And again in page 101. ſayeſt, W. B. *ſaith, He will anſwer God in his Perfection, and let God plunge him if he can, &c.*

Whoſe Ears may tingle now, W. H. at theſe Abominable Lyes and Forgeries, of which never ſuch a word or thought came into my Mind, much leſs to ſay or write after that manner? ſurely thou art haſtening to fill up thy Meaſure of Wickedneſs: Let the Reader view my Book afore-ſaid, and ſee, if any thing like it be there uttered; truly *William*, I pity

pity thee, ſeeing thy End (which is near) will be miſerable, who art running head-long to Deſtruction, from which all thy Strength and Refuge of Lyes will not ſave thee, of which thy next page is alſo plentiful.

And in thy pag. 105. thou ſcoffeſt at *Attending upon God in the Depths of the Spirit, &c.* comparing of us again to *Papiſts*.

But *W. H.* out of what Depths, or from whoſe Spirit comes Lying, Forgery, Abuſe and Slandering of an honeſt civil People, as thou ſaidſt, the *Quakers are honeſt, civil* Heathens, and their *Perfection no other but what every Babe in Chriſt hath*; & yet ſtill how is thy Heart and Book ſtuft with Malice againſt them! as again in the latter End of the ſame page may be ſeen, charging them with *Adulterating the Goſpel, Perverting the Scriptures, Groſs, Fulſome, Loathſome Errors, &c.* and in page 106. goeſt on, ſometimes ſcoffing, and ſometimes raging with high ſwelling words, crying out at length, that *No other is to be expected, but that this Gangreen, Leproſie, Plague will ſpread apace, Errors will run like Wild-Fire, &c.* And in page 107. thou cryeſt out again, *O what Venome, Poyſon, Wounding and Death to the Soul is in their Errors, &c!*

Now one would think he had blow'd his laſt deadly Breath againſt the *Quakers*, enough to fright all *Chriſtendom* from coming near them, and to cauſe them to think, they may do good Service to deſtroy them from the Earth, as doubtleſs, W. H. thou wouldſt have it. Didſt not thou feel ſome of that wild-fire *James* ſpoke of c. 3. that ſet that little unruly Member

Member of thine a running ſo faſt, when thou writ this? VVhat! *Gangreen, Leproſie, Plague, Venome, Poyſon, VVounding and Death,* here is ſuch a Train of wild-fire ſpit out in a Breath againſt honeſt, civil Heathens, and Babes in Chriſt, the poor *Quakers*, as I never thought, or heard to proceed out of the Mouth of a Chriſtian Miniſter of the Goſpel, enough to ſtartle civil Heathens to hear it, and to make them afraid of ſuch wild Chriſtians as VV. H. who can't keep the Poyſon of Aſps ſo cloſe under his Tongue, but muſt let it fly abroad to fright People.

But I have conſidered, that the Lord God of Heaven doth permit the Dragon to caſt out his Floods after the true woman, as *John* ſaw, and that Hell hath opened, and is opening her Mouth in Blaſphemies, and the Devil hath great wrath, knowing he hath but a ſhort time; but VVo be to you, ye Earthly Inhabitants, among whom the Devil is thus come down in Rage againſt an Innocent People; it were better you had never been born, then to be found in this work, oppoſing the Glorious Appearance of the Eternal Son of God, who will not hear your crying *Lord Lord*, while *VVorkers of Iniquity*, [mark that] but muſt depart to the left hand, into the Lake that burns forever and ever.

And moreover, I tell you, That our Armour of Light is ſo good a Defence unto us, that all the fiery Darts of the Wicked do not enter us, but into your own Bowels, as its written, *Pſal.* 37. 12, 13, 14, 15.

Pag. 109. thou ſayſt (of the *Quakers* Light) *Many that live not up to this Light, will be very inexcuſably Condemned.*

And

And in pag. 113. sayest, *All the Light that every man hath, as he comes into the World, is but Flesh.*

So now read thy gross Absurdity and Contradiction rightly thus, (viz.) *Many that live not up to the Flesh, will be very inexcusably condemned.*

Dost not thou now see how thou contradictest thy self, and the Apostle also, who said, *If ye live after the Flesh, ye shall dye, &c?* How doth thy Envy against the *Quakers* blind thee! But this is but a touch of them, which may be gathered and put in the rank of thy Confusion ere long. And thou call'est it *corrupt Nature*, and contradictest again the plain Scripture, holding, *Christ dyed not for All*, pag. 125.

And then I mentioning *Prov. 26.* [*By Mercy and Truth Iniquity is purged*] thou pretendest, thou art afraid I am a *down-right Papist*. As much Ground to suspect *Solomon* thou hast as me, for they are his words.

And in pag. 127. (where I mentioned the People of God's Trembling and Quaking) thou wishest *for my own Credit sake I had forborn those Lines.* I know thou likest not Quaking & Trembling (though it shall be thy Portion ere long) But I wish thou hadst forborn thy multitude of Lyes and Slanders, Scoffs, Perversions, False Accusations and Contradictions; for it would have been more for thy Credit among men, much more as thou art a Teacher of others, and much more to thy Soul's Peace; for they will be thy heavy Burthen in the End.

And as for thy *Queries*, pag. 128. (viz.) *Did you*

ever hear the Voice of God? or, have you any Immediate Viſion or Revelation, &c?

Anſwer, Yes, *William*, we have; and if thou haſt not heard his Voice, nor haſt no Immediate Viſion & Revelation, &c. thou art not fit to be a Teacher of others, neither canſt thou be a true Miniſter of the Goſpel, if thou declare not what thou haſt ſeen and heard of God: But this ſhews thy Ignorance in thoſe weighty Matters, and that thou haſt run, and the Lord hath not ſent thee, like thy Brethren of old, *Jer.* 23. 21. & 29. 8. 9.

And pag. 129. thou feigneſt a Prayer for me, as if thou beganneſt to be weary of down-right Reviling of me; but that will not cover thy Nakedneſs and Wickedneſs in the Sight of God or Men. What, *William*! is the third, fourth and fifth time of *Bayly's Blaſphemies, groſs and damnable Errors, Gangreen, Poyſon, Plague, Venom, Leproſie, Wounding & Death* (with abundance more of ſuch like throughout thy Book) all turned to, *O Lord, let not the Goſpel be hid from this Man, &c?*

Surely were thy Heart and Mind changed ſo ſuddenly, as thy deceitful Tongue ſeems to be, it would be well for thee, and a Place of Repentance might yet be found for thee. But I never read, that the Prayers of a Lyar and Scoffer, an Envious, Railing and Slandering Tongue availed with the Lord; but on the contrary, That the effectual fervent Prayer of a Righteous Man avails much, *Jam.* 5. 16.

W. H. why doſt thou ſtill pervert and abuſe my words? Shall I never ſee one Page of thy Book emp-

ty of ſuch things, from the one end to the other; Thou mightſt well call it a *full* Reply; for I never ſaw a Book fuller of thoſe unſavoury and vile things, which manifeſteth thy Emptineſs of that which is Good, Grave and Savoury, the Ornaments of a True Chriſtian Miniſter.

How dareſt thou ſay, that I called the Light *the Blood of Chriſt, or the Blood that cleanſeth*, as in the 139th page of thy Book? let the Reader ſee that 43d page of my Book thou quoteſt, where my words are theſe, "But the precious Blood of Jeſus Chriſt, as "of a Lamb without Spot and Blemiſh, 1 *Pet.* 1. 18, "19 &c.

And where did I call the Light (that every man hath) the *New Jeruſalem*, the *Holy City*, W. H. as thou ſayeſt in the lower end of page 139. Are not my very plain words theſe (p. 45.) *viz.*) "And God is "confounding this great City (*Babylon*) and ſetting "up his Holy City upon a Hill, which cannot be "hid, whoſe Light is like a Jaſper, clear as Chry-"ſtal, &c.

Is not here ſufficient Diſtinction between the City and the Light of the City? let the Reader judge. But what is it thou wilt not do to render us odious? But thy Refuge of Lyes muſt fall upon thy own head. Who would but have thought even now (when thou began'ſt thy Prayer for me) but that thou hadſt been almoſt weary of belying me & perverting my words? but I doubt thou art ſo accuſtomed to it, that it will be hard for thee to leave it; however, I muſt mind thee of thy Portion from the Hand of the juſt pure God (if thou goeſt on, and Repenteſt not ſpeedily)

it will be, to be ſhut out of the Holy City, as thou mayeſt read *Rev.* 22. 15. & 21. 8. among them that love and make Lyes. Therefore be warned in time, before the Trumpet ſounds, *He that is filthy, let him be filthy ſtill: and he that is holy, let him be holy ſtill: for Time ſhall be no longer.* This is in Love to thy Soul, whether thou hear or forbear.

This, in ſhort, I return thee as an Anſwer to thy full Reply.

William Bayly.

Now a few Words in Reply to Thee William Dimſdale.

IN Beginning to view thy part of the Book, find thee ſoon complaining of hard Titles given thee by us, which we deſire the moderate Readers to judge of; for, in what thou doſt ignorantly againſt the Truth and us, we can ſay, *The Lord forgive thee*; but what thou doſt wilfully and perverſly, its *Rebellion*, for which the Lord will rebuke thee. How do you one while Commend the Light, and by and by Revile it? as for inſtance, p. 109. compared with pag. 113. and 135. where *W. H.* calls it *fallen blind Nature*; and pag. 109. ſaith, *Many that live not up to this Light will be very inexcuſably condemned*; and yet condemns and reviles them that endeavour to live

live up or according to it; and blaſphemouſly calls the true Light, that is in Man, that Chriſt Jeſus hath given (which lighteth every man that cometh into the World, *John* 1. 9.) *Corrupt Nature, Fleſh,* and *Fallen Blind Nature.* Theſe hard Speeches will come heavier upon you then the Titles ye complain of, in the Day of your Account.

And in pag. 143. thou ſayeſt, *It checks for Sin, as in* Adam *after the Fall,* Gen. 3. 10. *which is the Voice of God to him,* as the Reader may ſee in that place.

And ſhould not the Voice of God be obeyed by all the Children of men, which cauſeth *Fear and Dread, and Senſe of Shame to ſeize upon a man, becauſe of Puniſhment—that he hath not Power to go on in Sin,* as thou acknowledgeſt *through the Reproof of the Light,* p. 143. which in the page before thou calleſt, the *Covenant of Works*; and in pag. 146. thou ſayſt, *Chriſt giveth Light to all.*

So its *Chriſt's Gift*; *God's Voice, which keeps from going on in Sin, by which a man may know ſome Divine things*; *a Spark remaining in fallen man, in every man, of that Light that* Adam *had in a full Flame before his Tranſgreſſion, in his time of Innocency, &c.* Mark this, Reader; this is theſe mens Confeſſion of the Light that lighteth every man, and ſay, *Its true in its kind.* And then again, of the ſelf-ſame ſay, *Its but Fleſh, corrupt Nature, fallen blind Nature, Impure, an unſound Thing, &c.*

So then this follows, That full Flame that was in *Adam* before Tranſgreſſion, in his time of Innocency, of which there is a Spark in every fallen man; that Voice of God, that reproveth for Sin, and keeps from

from going on in Sin, by which some Divine Things may be known; the Gift of Christ, &c. which worketh a Change in the Life and Conversation (p. 150.) is but *Corrupt Nature, Impure, Unsound Flesh, Fallen Blind Nature* [Oh! grols.]

Now, putting their blind Contradictions nearer together, ye may read them thus, (viz.)

That Light in every man is true in its Kind: NO, *its an Unsound Thing. Its the Voice of God to* Adam, Gen. 3. 10. NO, *its but Corrupt Nature. Its that* Adam *had in a full Flame in his time of Innocency, before Transgression*: IT IS *but Flesh, and impure Flesh too. But it teacheth the things contained in the Law, and works a Change in the Life and Conversation: Its but Fallen Blind Nature doth all this. It sheweth some Divine Things, and reproves for Sin, and Christ giveth Light to all, &c.* That which sheweth Divine Things, and reproveth for Sin, is but *Blind Fallen Nature, Impure, Corrupt and Unsound Flesh, which* Adam *had in a full Flame in his time of Innocency, before Transgression.*

W. H. The last time I laid your Contradictions and Confusions before you, thou calledst it, *A wild-Goose-Chase*, such as thou hadst not seen *a more strange, &c.* Truly its you two that I am now again tracing, as I did then; and if you will call your selves *wild-Geese* I cannot help that: but I never saw such a heap of Confusion and Contradictions from any that were Tame, or well in their Wits, which will, I believe, seem strange to some that think thee a wiser man: The Wildness is your own, in running over, and under, and round about in the Dark, not being

being able to comprehend the true Light, which lighteth every man, &c. but give ſtrange Names to it like Diſtracted Blind Men about Colours: What wouldſt thou ſay, if a piece of White Cloth ſhould be laid down on a Table, and two Men ſhould come into the Houſe, and one ſhould ſay its *Black*, and the other its *Green*, and then change their Minds, and both ſay its *Blue* and *Red*; what wouldſt thou think of theſe Men, ſeeing the Piece is as unchangeably *white* as the Light? Wouldſt thou not think or believe they were either Fools, Blind, Mad or Diſtracted, or given up to believe and tell Lyes? Judge thee.

I have not parallel'd you with *Papiſts*, as you have the *Quakers*; but I leave the Reader (with the Light of Chriſt in his Conſcience) to read you and compare you.

Again, pag. 147. (after thy blind Conſtructions about the Light) ſayeſt thou, W. D. *That Light that ſhewed* Adam *that he had broke the Law of God*, Gen. 3. *did not ſhew unto him the way of Deliverance, but God ſhewed it unto him by Revelation.*

How wilt thou prove that, ſeeing its already acknowledged, it was the Voice of God to him, *Gen.* 3. when he had ſinned, &c. Diſtinguiſh between the Immediate Voice of God and Revelation here, if thou canſt; elſe all thy Labour to undervalue the true Light is in vain.

Could *Adam* ſee a Way of Deliverance without Light? And is not God (that ſpoke to *Adam*) Light? and doth not his Voice reveal? what reveals then, if not God by his Voice? who ſhewed *Adam* his Nakedneſs,

kedneſs? and who ſhews unto man his Thoughts? *Amos* 4. 13.

Doth not one man reveal or declare his Mind to another when he ſpeaks to him? if not, what doth it ſignifie? conſider it, and then ſee thy Perverſion of *John*'s words chapter 3. 6. as if he ſpoke of a common Light, and called it Fleſh; and then look back into thy own Confuſion about it, ſaying, *It teacheth the Things contained in the Law*, and yet counts it *Impure*, as I have ſhewed already; this is your *wild-Goſe Chaſe* ye like not to hear of; but as I told you laſt time, your Folly muſt be made manifeſt, as *Jannes* and *Jambres*'s was, that withſtood *Moſes*.

In page 149. thou ſayeſt, *I ſcarce know one Goſpel-Truth, but this common Light contradicteth*, &c.

And yet confeſſeſt, *It works a Change in the Life and Converſation.*

I thought that work had not been contradictory to the Goſpel, which was to be adorned with a Blameleſs and Holy Converſation, in the Apoſtles Dayes, who ſaid, *God is Light* and Chriſt, who gives Light to all, as thou ſayeſt.

But why, *W. Dimſdale*, doſt thou teach People to deny the great progreſs they have made by doing Good and abſtaining from Evil (which is of uſe in its Place, as thou haſt ſaid) p. 154. *And to deny all they think is of Chriſt in them?* &c.

Is not this well-pleaſing to the Devil and wicked men, thinkeſt thou, Reader? and then he ſaith, *I know thou wilt count it a notorious Lye.*

Thou mighteſt have ſaid, *Notorious Wickedneſs*; for

for it is Wickedneſs much to be taken notice of, to deny all that I think is of *Chriſt* in me, as thou would have me do in point of Juſtification; is it not God that juſtifieth? and did not *Paul* think he had the *Spirit of God*? 1 Cor. 7.40. and did not that Spirit juſtifie them, 1 *Cor.* 6. 11. and bear witneſs with their Spirits, that they were the Children of God? is this nothing to Juſtification, to have God's Spirit witneſs for me? and is not God Light and his Spirit too? muſt I deny all this now? let the wiſe in Heart judge, if this be not to deny God and Chriſt Jeſus, and the Spirit; and in the ſame page ſayeſt, viz. *But apply thy ſelf to the Glaſs of the Law; for by the Law is the Knowledge of Sin.* So here I muſt deny all that I think is of Chriſt in me, the Light, Life and Peace within me (as he ſaith) and apply my ſelf to the Glaſſe of the Law, &c. O ſtrange Doctrine! where are ye now, ye *Babylonians*, who have ſo much cryed out againſt the *Quakers*, for bringing People to the Bondage of the Law and Covenant of Works? What! are you now come to be Teachers of the Law, not knowing what ye ſay, nor whereof ye affirm? 1 *Tim.* 1. 5, 6, 7. But the *Quakers* know what they ſay, and do affirm with *John*, (that great Prophet) that That was the True Light that lighteth every man that cometh into the World, *John* 1. 9. though you ſay, *Its Corrupt Nature & Fallen Blind Nature, and Impure, Fleſh, and an Unſound Thing.* I never heard any Man of God call it by ſuch Vilifying Names as ye do; ſuch Confuſed Doctrine as I have not heard of, but from you, like that

again in pag. 156. where thou sayest, *Our State is sure and certain on God's part, his Foundation is sure, yet as to us its brittle, and very uncertain, &c.*

What! have you a little Fear then, that you may lose your Salvation now? if you have, you are brittle indeed, for you seem very contrary in Judgment sometimes, as, witness the Tenure of both your Books.

But thou sayest in the same page, *The one Half of your selves warring against the other*, (viz.) *the Flesh against the Spirit.*

Where do you find the Spirit called Half a Man's Self?

You having denyed the true Light, and called it Flesh, and Corrupt Nature, &c. this must go with that Half that wars against the Spirit; so Flesh and the Light being denyed by you, ye will be left as bare and naked in the dark as indeed your Confused Brittle Work hath rendred you in the Eyes of such as fear the Lord.

And in pag. 157. thou sayest again, (viz.) *That all men are lighted by a Light that is true in its Kind, by Jesus Christ, as he was the Creator of all things, I deny not,*

But now mark the Kind of this true Light, as these men have interpreted and affirmed.

It is True in its Kind; *then True, Corrupt Unsound Light, True, Fallen, Blind Nature and Flesh*: For these are the Kinds and Denominations you have placed on the True Light, that lighteth every man that cometh into the World, *John* 1. 9. And you shall

ſhall never get from under the Guilt of Blaſphemy againſt God, without ſpeedy Repentance, and Acknowledgment of your Evil herein, as publickly as you have ſpread theſe your Errors; *The Lord hath ſpoken it.*

And as for all thy Arguments for being a *Quaker*, and W. H's digging deep to bring forth this Lying Wonder; its all in vain, as I have ſhewed at the beginning of this Treatiſe: for he, nor thee, nor any other, can never prove nor manifeſt, that thou waſt ever ſuch a *Quaker* as he hath affirmed; though (as I ſaid) I believe thou waſt convinced of ſome Sins, as thou acknowledged, and waſt kept from *ſtealing Herrings, and doing wrong to thy Neighbour*, &c. but not went *farther* then *moſt* of them, &c. nor was *fully* of their Way, Spirit, Faith and Principle; and ſo, in ſtriving againſt the Truth, you do but manifeſt to the World your Ignorance, Error, Confuſion, Enmity and Blindneſs; and ſo, the farther ye ſtretch your ſelves upon this Bed, the ſhorter it will be, and the more your Nakedneſs will appear, and your Covering will be too narrow.

And though you (and all wicked men) call the *Quakers* Principle *Rotten, Unſound, Groſs* and *Damnable, &c.* yet we can bleſs the Lord for its Soundneſs, and its Sound Doctrine; for it was the firſt, and will be the laſt upon the Earth; and it will not only keep from Stealing, and Wronging of Neighbours, but it will teach to Love Enemies, and forgive them that treſpaſs againſt us, and what elſe the Lord doth require of us: And its

ſo ſound and durable, that it will laſt, and be exalted, eſtabliſhed and magnified, and ſtand, when all your airy Smoke of Enmity, Oppoſition, Confuſion and Darkneſs ſhall come to an end, and be ſwept from off the Face of the Earth: *The Lord God (who breathed into Man the Breath of Life) hath ſpoken it,*

Through

The 9th Moneth, 1674. WILLIAM BAYLY.

Poſtſcript.

Poſtſcript.

PAſſing by the Multitude of Lyes and Falſe Doctrines, Perverſions and Slanders for Brevity's ſake, I inſert a few of your plain Contradictions and Abſurdities, that the Reader may ſee how you are confounded about the Light through your Envy and dark Imaginations.

Pag. 113. *All the Light that every man has, as he cometh into the World, is but Fleſh.*

Pag. 150. Contra. *But the Common Light worketh a Change in Life and Converſation, &c.*

Pag. 149. *I ſcarce know one Goſpel-truth but this common Light contradicteth.*

Pag. 111. *Chriſt, as a Creator, is the Root and Fountain of this that every one hath, &c.*

Pag. 161. *I do now ſay, it is a Rotten, Corrupt and Unſound Thing or Principle, as to the leading or guiding into the Knowledge of the Goſpel.*

Pag. 109. *This Light is greatly helped and increaſed by the Conſideration of the Works of Creation, more by the reading of the Scriptures, hearing the Word preached and Converſe with* Chriſtians; *and let it be noted, that the* Quakers *had the Improvement of the Light this way, though they will not acknowledge it: in* India *we hear but of little Improvement of it. Many that live not up to this Light, will be very inexcuſably condemned. And thoſe that walk according to it, doing ſome things contained*

tained in the Law, do ſhame judge and condemn thoſe that pretend to Chriſtianity, *and yet live not in Righteouſneſs and Sobriety.*

Anſw. I think now the Reader may ſee thee, *W. H.* ſufficiently judged and condemned out of thy own Mouth, who haſt ſo much abuſed this Good Light, and them that live according to it; and therefore pretend no longer to *Chriſtianity*, but let Shame cover thee, till thou haſt learned Righteouſneſs and Sobriety, as thou haſt ſaid.

Pag. 136. *Following the Dictates of Nature is not the Yoke of Chriſt; for it leads into the Covenant of Works, which is a heavy Yoke to work for Life, and ye are under it.*

And in the ſame Page, (viz.) *To the Law in my Conſcience I have been faithful, in order to drive me to Chriſt the Mediator.*

Pag. 46. *Now, the Righteouſneſs of Chriſt is not in our Minds at all, but in his own Perſon.*

Pag. 66. *Doſt not thou know, that the* Independant, Presbyterian *and* Anabaptiſt *Party, are both in their Preaching and Writings for an Experimental Spiritual Knowledge of Chriſt; and that they do generally aſſert, that a bare Dogmatical and Hiſtorical Knowledge of Jeſus of* Nazareth, *is not ſufficient for Salvation, without the Truths be inwardly taught by the Spirit, &c?*

Pag. 36. *I give the Reaſon why the Gifts and Virtues that God's Spirit works in us are our Righteouſneſs, in Contradiſtinction to the Righteouſneſs of Chriſt, whereby we are juſtified, &c.*

Pag. 35. *So we have Two Righteouſneſſes by the Second*

cond Adam, *Jeſus Chriſt*; *the one, to take away the Guilt of Sin, that is the Righteouſneſs I am pleading for*; *and the other, to take away the Reigning Power of Sin, ſanctifying of us, and renewing of us into the Image of Chriſt in ſome degree, &c.*

Yet pag. 46. *Now, the Righteouſneſs of Chriſt is not in our Minds at all, but in his own Perſon.*

Now, *Reader*, conſider what great Confuſion theſe poor dark men run themſelves into through their Oppoſing the true Light, which lighteth every man that cometh into the World, *John* 1. 9. didſt thou ever read before, that the Righteouſneſs that we have by Chriſt, which takes away the reigning Power of Sin, ſanctifying of us, and renewing of us into the Image of Chriſt in ſome degree, was in Contradiſtinction to that Righteouſneſs which takes away the Guilt of Sin, and that this Righteouſneſs is not in our Minds at all, but in his Perſon, which he ſayes is the Tree of Life, the Rock of Eternity, &c. But, *W. H.* didſt thou witneſs what thy airy Tongue can ſometimes talk of, of Sanctifying, and renewing into the Image of Chriſt, &c. thou wouldſt leave off thy Lying, Slandering, Envying and Evil-ſpeaking, & know a Bridle to thy Tongue, without which thy Religion is vain, *Jam.* 1. 26, 27. For, thou beareſt no Degree of the Image of Chriſt in theſe Confuſions and Works of Darkneſs, but of *Cain*, *Nimrod*, *Eſau* and *Iſhmael*, the Envious Hunter and Scoffer; and thy Reward from the Lord Jeſus Chriſt will be according to thy Works, notwithſtanding thy Sheeps-Clothing Cover of thy Lip-Profeſſion,

Profeſſion, which will ſtand the Worker of Inquity in no ſtead in that Day.

And remember ye are Warned once more, in Love to your Souls, by one that loves the Lord Jeſus Chriſt in Sincerity, and cannot but exalt his pure and true Light (and Righteouſneſs) and not put it under a Buſhel (or a Bed of fleſhly Eaſe) as many do, who are ſelling a Birth-right and Bleſſing for a Meſs of Pottage (he that hath Ears, let him hear) but I eſteem the Reproaches of Chriſt greater Riches then all the Treaſures of *Egypt*; in a Meaſure of whoſe Light and Innocent Life I remain a Friend to all People, making war in the ſame only, againſt the common Enemy of Mankind, the Prince of Darkneſs, which rules in the Hearts of the Children of Diſobedience,

William Bayly.

An Answer to that Postscript *of* William Haworth's, *at the end of that Wicked Pamphlet, entituled,* An Antidote, &c.

William Haworth,

IT is pity that men, professing to be Christ's Ministers, should be so dark and envious, as thou art against the Truth as it is in Jesus; and also, charge Lyes on the Innocent; and in affirming that I said, *The Doctrine of Election was a devilish, damnable and Blasphemous Doctrine.* It is strange men of thy Practice and Profession should be so notoriously wicked, that ye care not what you affirm, provided you can but possess peoples hearts with Prejudice against the Light, and the Children of it. Nay, thou sayest, *If I dare come to the Tryal, thou offerest at any time two substantial Witnesses to prove that I said in these words, That the Doctrine of Election was a Deviliſh, Damnable and Blasphemous Doctrine.*

Oh Wickedness! how gross is this? that ever thou shouldst dare thus to belye thy own Conscience in this Matter: and the Witnesses thou must bring to prove what thou sayest, must be Lyars, like thy self, and also of the Devil, even such Witnesses as were brought against Christ Jesus to charge him with Blasphemy, such must thy Witnesses in this Matter be, if thou bringest any; and so they must be such, it seems, as will deny that any such thing was affirmed by thee, viz. *That God ordained Man to be Wicked before they were born.* And these Witnesses must needs, for any thing I know, be *Jeremy Sadt* and that other Man, both of thy own Profession, who were only in the hearing of what was said, as I mentioned in mine

to thee, who, I affirm, were Ear-witneſſes of the Diſcourſe, how that I owned the Doctrine of Election according to the Scriptures; and alſo, how thou affirmedſt, *That God ordained people to be Wicked before they were born*; which I ſay, is a Deviliſh Doctrine and Blaſphemy, which is no Lye to be contradicted, but the real Truth from thine own Mouth; and preſently after I writ a Paper concerning it, and other Stuff of the like nature to the aforeſaid *J. Suift*, a Copy of which I have here under written, and it ſhall ſtand a Witneſs againſt thee forever; and it was never Anſwered, though writ ſeveral years ſince; neither did *Jeremy Suift* ever come to me to contradict it in words to my Face, though at that time, and long after I had my Being not far from his Dwelling in the ſame Town, and have met him in the Streets ſeveral times: And can it be believed, that if in any thing I had wronged thee in ſuch a deep Charge, I ſhould have received nothing in Anſwer to this day, either in Word or Writing? This may breed a very ſhrewd Suſpition even in them who are willing to believe what he ſaith, that he is guilty; and indeed, it had been better for him, if he had honeſtly confeſſed his Error, and not have added Sin to Sin, as he doth, by Denying and Belying the Truth.

A Copy of the aforeſaid Paper to *Jeremy Suift* followeth.

To you that think William Haworth *to be a Miniſter of the* GOSPEL.

HOw do you reliſh this Doctrine? he affirmeth, *That the thorow Work of Regeneration, which brings a Man into God's Kingdom of Glory, is not ſufficient for Man's Salvation*; though this cannot be without True Juſtifying Faith in the Son of God, by virtue whereof this Work is wrought in the heart. Yet he ſaith, this is not ſufficient for Salvation, but call this inward

ward Work of Christ *Legal Righteousness*; therefore he denyes the Perfection of the Work of Christ, what he did for us in the Dayes of his Flesh, and at his Death, and the Efficacy of that One Offering and Blood that was shed for us, and was for the perfecting of the Sanctified Ones, that so they might be brought into the Everlasting Kingdom of his Glory, in which is Peace, Compleating and Perfection, Union and Communion with God in Christ Jesus; and so this man speaks unadvisedly with his Lips, and his Ignorance of the Work is the Ground of his Mistake.

Again, what do you say to this Doctrine of his? viz. *That the Light within*, that discovers all manner of Sin, yea, the Secret Sins of the Heart, or whatever Sin he committeth, he saith, *This Light is altogether Darkness*, yea, he saith, *It is Flesh*, and *before a man be convinced, he hath nothing in him but Flesh*; the Light afore mentioned, he saith, is altogether Darkness, and Flesh; but some of you are of a better Judgement in this matter, and have said to me, and before *William Haworth*, that it would bring a man under the Sense of Sin, and condemn him for it; so that it seems, some of you begin to grow wiser then your Teacher; and I pray God, that you may go on to encrease in that which is good daily, and know the Lord God and his Spirit to teach you, and not to depend upon such an Unlearned Man as this, in the things of God; for *Paul* said, the *Law* was *Spiritual*, but he was *Carnal*.

Again, he saith, *That Thousands in the World are this Day condemned by the Lord, yet notwithstanding are not condemned for Unbelief*. So, it seems there are a People in the World whose Unbelief shall not be charged upon them, yet must be condemned. Now, was not Unbelief the very Ground-Sin of the whole World, who are in the *First Adam*, and the Inlet into all manner of Vice and Debauchery? and being clear from the Sin of Unbelief, he is in the Way to obtain Freedom from all manner of Sin whatsoever, and it may not touch him at all, neither he be condemned at all; And I have understood, that the Gospel Sound had spread through the Earth; and it is an Everlasting Sound this Day sounded in the Ears of all People,

calling to Repentance, & Dependance upon the Eternal God in Christ for Salvation; and the ſtopping the Ear from hearing this glorious Goſpel-ſound, not believing in the Light of Chriſt Jeſus the true Light, that lighteth every man coming into the world, to be the Ground of Condemnation. Now I ſay, I had thought, this Unbelief had been the ſame Ground of all mens Condemnation, as they are in the firſt diſobedient *Adam*, or Earthly Man, but all Sinners are not in that State by *William Haworth*'s Doctrine, ſhut up in Unbelief, and therefore there is another way of Condemnation for them, then that of not believing in Chriſt the Light; but he is blind indeed that ſees not this man's Ignorance and Confuſion in the things of God.

Again Friends, this he told me in the hearing of *Jeremiah Swift*, and another man, *That God ordained People to be wicked before they were born*, which I called *Blaſphemy*, and ſurely you that are ſober will be aſhamed of him, that is thus full of Confuſion and Ignorance; but he fell very furiouſly upon me in the End, and thruſt me out of his Chamber, becauſe I would have endeavoured his Welfare, and reclaimed him from his Errors; I am ſure I had no other End in my Heart, but he hath manifeſted the Spirit of his Maſter *Lucifer*, and may be numbred among ſuch as are wicked and hypocritical; though he profeſs Liberty of Conſcience, I believe no ſuch thing from him, & ſuch of his Spirit, but that he would ſoon (I have good Ground to believe) follow his Brethren of *New-England*, in a Murderous Spirit; I pray God bleſs you that are ſober People, and preſerve you to himſelf, that you may proceed in your Enquiry after that which is Good, and the Lord of Heaven keep you is the Prayer of him that loves you.

C. T.

Much I could write of this Man, but I ſpare him at preſent, only thus much lay on my Conſcience to preſent to you at this time; but if Occaſion be, I could preſent you with a great deal of his wicked Lying and Baſeneſs, full of Confuſion and Darkneſs, far unlike a Chriſtian or Miniſter of Chriſt, but a Feigned Hypocrite, a Light, Vain Man, a Dreamer

mer and Imaginer of the things of God, having a patcht up thing of an Imperfect form of Godliness, but ignorant of the Power.

And if he had not so abused me in his Chamber, I had notwithstanding all this, held my peace, but his Wickedness against Truth hath been great, as may be manifest hereafter, if occasion be.

This was writ long since, and only one Copy of it given to *Jeremiah Swift*, and his Brethren to peruse, &c. And my Charge stands good against him, that he affirmed as above said, *That God ordained people to be wicked before they were born*, and I do solemnly affirm, he spoke it, let him bring what witnesses he can to the contrary, I am sure they may be false ones in this matter; it was not gathered up by me against him, as a Consequence of his Doctrine, or any thing of that Nature, but he plainly affirmed the thing, viz. *That God ordained People to be wicked before they were born*: And whereas he daringly saith, *If I dare come to the Tryal*, he offers two Substantial Witnesses to prove, that I said, *The Doctrine of Election was a Devilish, Damnable and Blasphemous Doctrine*, and also to prove, that *No such thing was said by him, as, that God ordained People to be wicked before they were born*; and if I please, he will enter the *Lists* with me, and the like. I answer, That my God is the Living God, above all the false Gods; whom I serve and reverence, & in his Name and Power he hath kept me hitherto, over the Heads of such Gilded Hypocrites as thou art; and I fear not to meet thee, nor thy Master's Strength, and thy witnesses, in the Name of my God, in any convenient Place equally agreed on, to manifest the Truth of my Cause, and to try thy Power; and I deny thy Spirit, who denies the Power and Heavenly Light of the true God and Christ, and callst his Blessed Image and Saving Health, the Work of Regeneration, *Legal Righteousness*, and a man's *own Righteousness*: I tell thee, I deny thy Spirit and Work, and stand up for the true God, and his Christ, whom thou knowest not, but by Imagination, nor where he is, but by Imagination. Thou Dreamer, hast thou not lost the Sight of the true Saviour? and now

thou

thou imagines the Place of his Residence thou knowst not where, nor what thou sayest, nor whereof thou affirmest; a Cloud hath received him out of thy Sight, and you are parted, if ever thou hadst any Acquaintance with him in any Measure; and where he is thou canst not see him with thy blind Eye, nor come unto him; for indeed the Heavens have received him, and the Heavenly Host see him, but thou shalt never see him to thy Comfort, but Condemnation, in that Dark and Wicked Mind thou livest in, profess what thou wilt, and babble what thou canst in a vain Mind: Thou wouldst be disputing about the Body of Jesus, where it is, and what it is, but thou canst not find it out, no more then the Devil could, in disputing with the Angel about the Body of *Moses*, and thou art sufficiently answered elsewhere, as to that.

Surely the Apppearance & Sight of Christ will be to their Condemnation, who believe in thy Doctrine of *Antichristianism*, in denying the Light within to be Spiritual and Christian; for as the Devils saw him, and knew him, and were tormented by him, in the Dayes of his Flesh, as accounting his Coming then, a Torment, tormenting them before the time; so shalt thou and those of thy Spirit, except ye repent; for your Torments are begun already, and your Gnashing of Teeth, because he is come to reign, and he must reign who is our Joy, and your Sorrow must encrease and have no End, who are wilful and mad in your opposing of him, in this Day of his spiritual Appearance.

The Substance of his Answer to my Postscript is this.

First. Concerning *Personal Reprobation*, he affirmeth, *That God willeth to permit Evil, by denying Grace which would prevent it*. As much as to say, God having fore-ordained the greatest part of the World to be Reprobated and Damned, therefore to bring about his End, he denies the Means of their Salvation, that is, Grace, to the End that they may be damned; for they must be damned, there is no Remedy; why? Because God hath so decreed before they be born, and this Purpose and Decree of his must stand, and it cannot be otherwise, because

cauſe the Lord denieth them the Benefit of his Saving Grace.

If *Ely* was puniſhed with Death, becauſe he reſtrained not his Sons Wickedneſs, and had not that Indignation againſt it as it deſerved; what would they make God to be, who (as they ſay) reſtrains his Grace, becauſe he hath ordained them to Damnation, and alſo Chriſt did not dye for them, and ſo it is impoſſible for thoſe, for whom Chriſt did not dye, that they ſhould be ſaved; this is the natural Conſequence of ſuch a Doctrine, and ſo it is of the Devil, and to make the Lord the hardeſt of Maſters, and greateſt of Tyrants, to require that of man, which he hath decreed aforehand it ſhall be impoſſible for him to do, and yet he muſt for not doing it be condemned, as much as if a Tyrant ſhould firſt command a man's Legs to be cut off, and then command him to go, and kill him for not going; or put out a man's Eyes, and then command him to ſee, and for diſobeying ſuch a Command, he muſt be ſlain: In like manner the Lord requires Faith and Repentance, where aforehand he hath deprived him of Power to do either, on purpoſe to deſtroy him, becauſe he hath decreed him before he was born to ſuch an End, and therefore denyeth him Grace. Now, *William Haworth*, doſt thou believe, we can believe this to be Chriſtian Doctrine, which hath ſo much Contradiction and Confuſion in it? for the Grace of God hath certainly appeared to all men, according to Scripture; and the Invitation is unto all, to believe in Chriſt that they may be ſaved, without Reſpect of Perſons. Thus in ſhort I leave this, and paſs on to detect the reſt of thy Non-ſenſe and Confuſion, becauſe much hath been writ in this particular by other Hands, &c.

Secondly, Concerning *Original Sin* I ſaid, *The Devil was the Original of Sin in Mankind*, and that *I underſtood not how Infants could be guilty of Sin in the Womb, &c.*

To this *W. H.* anſwers thus, *That the Devil is the Original of Sin in Mankind* (i. e.) *The firſt Tempter to Sin, is a Doctrine we learned from* Moſes, *not from the* Quakers, *but what is this* ad rem? Ergo *there is no Original Sin, except it be the Devil. A ſtrange Argument*, ſaith he.

Now Reader, mark this man's *Logick*, becauſe I ſaid, that the

the Devil alwayes was and is the Original of Sin in Mankind, who obey him, he makes this *Ergo* or Concluſion, *There is no Original Sin, except it be the Devil*; and ſo the Argument muſt ſtand thus, *The Devil alwayes was and is the Original of Sin in Mankind, who obey him*, Ergo, *The Devil is Original Sin*. What abuſive Non-ſenſe and Perverſion is this! But however, we ſay, the Devil is the Original of Sin; and now I ſhall look into the Scriptures he brings to prove the Sin of Infants in the Womb. *Firſt*, Rom. 5. 12. *Wherefore as by one man Sin entered into the World, and Death by Sin, and ſo Death paſſed upon all men, for that all have ſinned.* Mark, Reader, what is this to Infants in the Womb, who have not yet ſinned? read the next verſe following, the latter part of it, viz. *Sin is not imputed, where there is no Law*; but where is the Law to Infants in the Womb, before they come into the World? ſurely there is none, therefore no Sin nor Condemnation, it muſt needs be an Innocent, Sinleſs State; ſo that the ſtate of ſinning muſt needs be in the World, not before they come into it: And as in the 14th verſe, *Death reigning from* Adam *to* Moſes, *even over them, who had not ſinned after the Similitude of* Adam's *Tranſgreſſion, &c.* This thou wilt needs have to be Infants in the Womb; what groſs Darkneſs is this! How can Death reign over any until they come under the Dominion and Government of it, and ſo be Tranſgreſſors of a known Law, either in Thought, Word or Deed? It is Non ſenſe and Ridiculous: But Death hath reigned over many, who have not ſinned after the Similitude of *Adam*'s Tranſgreſſion; for Death reigned over Drunkards, Swearers, Lyars, Sodomites, the Old Wicked World, Whoremongers; and many who are called by other Names, which was not all a ſinning after the Similitude of *Adam*'s Tranſgreſſion; for he was no *Sodomite*, Drunkard nor Swearer, Whoremonger nor Adulterer, that we read of. And ſo Death reigns over all Sinners, be the Similitude of ſinning what it will; but anſwer me, after what Similitude is the Child's ſinning? Is it after the Similitude or Likeneſs of *Adam*'s ſinning, or the Similitude of any other? And whereas thou queries how it comes to paſs that Death is inflicted upon

Infants,

Infants, if they have no Sin? I anſwer, It cannot be for their Sin, becauſe they have none, and the Reaſon why they dye is becauſe they are Mortal, and muſt dye ſooner or later, even Mankind as well as other living things on Earth; but to the Innocent, and True Believers in Chriſt Jeſus, this is no Sign of God's Diſpleaſure, but rather a Tranſlation into a better State, except thou reckons the State and Being in this Life, to the Innocent and Regenerate, better then that which is to come; and many holy men have had great Joy at their Departure: So that the Cauſe of the natural death cannot be, as is fooliſhly imagined, becauſe *Adam* ſinned; for if he had not ſinned, he might have dyed, as to his natural Life, being of the Earth, made of the Duſt; and it was ſaid to him, *In the Day thou eateſt thereof, thou ſhalt dye* (mark in that Day) yet he lived after his Fall many Years, as to his natural Life, but he dyed ſpiritually inſtantly upon his ſinning, even in that Day, and at that time. And as for thoſe other Scriptures thou bringeſt, *Epheſ.* 2. 3. *And were by Nature Children of Wrath, as well as others.* Gal. 2. 15. *We who are* Jews *by Nature, and not Sinners of the* Gentiles; theſe Scriptures ſpeak of Children of Wrath, and *Jews* by Nature, and not Sinners of the *Gentiles*; what is this to Infants in the Womb, who are no Sinners, neither can be Children of Wrath? Theſe Scriptures relate to a ſinful ſtate before Converſion, whether young or old; ſo that herein thou wreſts and abuſeſt the Scriptures, and this is plain for me to ſee with that bleſſed Light of Chriſt Jeſus, thou art an Enemy to.

As I did, ſo I do affirm, Jeſus Chriſt to be the true Light and Saviour, who enlightneth every man that cometh into the World, with a Meaſure of his own Light; but *W. H.* is one that cannot endure this Light or the Reproof of it upon his Conſcience; but ſtill would call it ſomething otherwiſe then what it is, and quotes *Rom.* 2. 15. which ſpeaks no ſuch thing, as that the Light within every man *is nothing but the Law of* Moſes *written in the Heart*, or another while, *No more then Nature*, as he calls it, p. 17. whereas the Inward Law (or Light within) in all its Manifeſtations and Appearances alwayes came by Jeſus Chriſt, and contains in it, not only the Subſtance

of *Moſes*'s Law, but Goſpel-Virtue and Power, the true Light that enlightneth every Man that cometh into the World, by Virtue of which Divine Light and Power within, the *Gentiles* obeyed the Lord ſpiritually, and were accepted in ſo doing, though they had not the Outward Law in the Letter; and let the Letter aſide, What Law is that, that is written in the hearts of People? muſt it not needs be the Law of Chriſt inward in the Heart and Conſcience, and ſo of the Spirit of Life in Chriſt Jeſus, that makes free from the Law of Sin and Death; and it was alwayes ſo, that the Doers of this Law (or Light within) in the Heart and Conſcience, were juſtified, *Rom.* 2. 13. and thus was *Abraham* juſtified by Works, *James* 2. 21. when he had faithfully offered up his *Iſaac* upon the Altar in Obedience to God, it was a Good Work, by which he was juſtified in the Sight of God, who commanded, and he believed, and it was imputed to him for Righteouſneſs, the Word of his Faith, by which he believed and knew the Will of God was the Light within we bear Teſtimony unto, which was before *Moſes* was or *Abraham* was; he that hath an Ear to hear let him hear: but this Man's Underſtanding is ſhallow ſure, who one while ſaith, *This Light in Man, is nothing but the Law of* Moſes *written in the Heart*, another while, *It is no more then Nature*; and what Nature? *But a Guilty, Defiled Nature*, p. 17. Oh ſad Confuſion! And muſt the Work of this Inward Light and Power of God be no more then *Legal Righteouſneſs*? and Regeneration *Legal Righteouſneſs*, and a man's *own Righteouſneſs*? which is as great an Error as a man can utter: It is true, that by the bare Works of that Law of *Moſes* never man was juſtified before the Lord, or made Righteous; for if that could have made the Comers thereunto perfect, there had been no need of Faith in Chriſt the Light to have received Power, but that could not do, though great Strictneſs might be uſed in the outward Obſervance of thoſe outward things and Shadows, and through ſuch outward Conformity they might appear Righteous before man, yet this was but that outward Righteouſneſs of the *Scribes* and *Phariſees*, in like manner as now *W. H.* and ſuch as he, who ſeem to be very zealous for the Goſpel,

Goſpel, and the Body of Jeſus, yet deny his Light and Power of God within with as much Violence, as ever the *Phariſees* denyed Chriſt Jeſus at *Jeruſalem* to be the Son of God; and they are in the Steps of the *Phariſees* in their own ſelf Righteouſneſs, and Profeſſion of the Goſpel without the true Power of Godlineſs, let the Heavenly Light which they ſo wickedly blaſpheme, be Judge in the Caſe, even in their own Conſciences; and yet they will Hypocritically acknowledge Chriſt is *All in all*, and *all Power and Judgment is committed to the Son Chriſt Jeſus*, and then they cry this down again, and call it *A natural Light* and *Darkneſs*, which judgeth mens Thoughts and Deeds of Darkneſs, and thus would rob Chriſt, both of his Authority and Judgment, to eſcape Judgment for Sin, Whileſt they imagine this Light within to be a natural Light, or *Ignis fatuus*, or what they pleaſe, a deviliſh wicked Project; for if ſo, then what need they care what they do, when there is nothing to judge them, but an *Ignis fatuus*, or a natural Light? and ſo by this means they do what in them lieth to eſcape Judgment altogether, by imagining themſelves Chriſtians and Believers, in a State of Sin; but we ſay, that Light which you ſcorn, and blaſpheme, and undervalue, and ſet at nought, will one Day bring the Flames of God upon you, and be as a Thouſand Witneſſes againſt you, becauſe of your Hypocriſie and Self-Righteouſneſs, except ye repent.

All the Scriptures thou bringſt againſt us are perverted by thee, and they do not in the leaſt prove what thou ſayeſt, viz. How that *the Inward Work of the Spirit of the Lord in man, or the Work of Regeneration, is a man's own Righteouſneſs, & Legal Righteouſneſs*; for if the Happineſs and Bleſſedneſs of man conſiſt not in the Work of Regeneration and the Work of the Spirit, wherein doth it conſiſt? What will thy Ramble of Non-Senſe, and Perverſion of Scripture, and vain Profeſſion of Chriſt avail thee? ſaying, Abraham's *Works done in the Spirit were not ſufficient*, contrary to *James* 2. 21. *Was not* Abraham *our Father juſtified by Works, when he had offered* Iſaac *his Son upon the Altar?* Read alſo the next verſe, *Seeſt thou how Faith wrought with his Works, and by Works was Faith made*

perfect; ſo that it is plain, that in the Spirit he performed a Faithful Work, and acceptable to God: And ſo this bleſſed inward Work was of Faith, and through Faith, as all Works performed by the Spirit of Chriſt within are; then this Righteouſneſs and Obedience ſo performed, is not *Legal Righteouſneſs*, or a man's *own Righteouſneſs*, oppoſed to the Righteouſneſs of Chriſt, as that Righteouſneſs of the *Scribes* and *Phariſees* was, but is true & real Righteouſneſs & in Unity, of the ſame Nature with that bleſſed and heavenly Obedience of Chriſt in his own Perſon, proceeding from the ſame Root, *viz.* The Spirit and Life of Chriſt manifeſt in us; and the matter of our Juſtification alwayes was and is the ſame, not divided nor ſeparated; for he is the Head of his Body, the Church, inſeparable; and his Power and Grace which unites is the ſame; and his Righteouſneſs in all and through all, is the ſame Real Righteouſneſs, and there is not another in the Head, but the ſame that is in the Church his Body, which is of his Fleſh and of his Bone, and whom God hath joyned together, let not vain man put aſſunder, as *W. H.* doth, by calling that living Righteouſneſs of Chriſt in his Church, which is in God, *Legal Righteouſneſs*, and *A man's own Righteouſneſs*. Oh abſurd and baſe! did I not ſay well in mine to thee upon this Account, viz. *What a Traytor is this man to God and his Goſpel*, who hath ſeemed in Words and Profeſſion, thus far to love and to hugg Chriſt and the Scriptures, and with his feigned Lips to betray him into the hands of the vileſt of men, and call this his moſt bleſſed work of Regeneration, *Legal Righteouſneſs*, and *A man's own Righteouſneſs*, thus betraying his moſt bleſſed Image into the Hands of Sinners to be trampled upon, and vilified and abuſed under the Name of *Legal Righteouſneſs*, and *a man's own Righteouſneſs*, and ſo, as *filthy Rags*, Iſa. 64. 6. and ſo conſequently, Chriſt to be no more a Saviour upon this Account, then the *Jews* accounted him, who only reckoned him the Carpenter's Son, and a Deceiver; for indeed, Man is meerly cheated of his Salvation, if this Work of Chriſt be no more but Legal Righteouſneſs. and Chriſt's Coming by this means made of no more ſufficiency then to bring forth Legal Righteouſneſs; but

this man bears falſe Witneſs by his Lyes and Blaſphemies, as any who are truly *Chriſtians* may eaſily perceive.

As for thy quoting *Rom.* 4. 6. where thou ſayeſt, *Even as* David *alſo diſcribeth the Bleſſedneſs of the Man unto whom God imputed Righteouſneſs without Works*; *what Works?* (ſayſt thou) *done by the Spirit ſurely*; *for ſuch were* David's *Works*, &c.

Unto which I anſwer: That *David*'s Bleſſedneſs conſiſted in that the Lord God forgave him his Sins, and pardoned his Iniquities freely upon his unfeigned Repentance, and ſo he was received in Mercy; ſo read *Pſal.* 32. to the 6th verſe, and there it is plain, that Forgiveneſs, and Remiſſion, and Non-imputation of Sin, was to that Man in whoſe Spirit there was no Guile; which Guileleſs State was effected by the Spirit of the Lord, which he calls *Legal Righteouſneſs*, and *a Man's Own Righteouſneſs*; and ſo this Perverter of Scripture goes about to prove, that the Works of the Spirit of the Lord, even the beſt of them, are ſinful, and blaſphemes the Goſpel-Power and Spirit, and may as well and as confidently call Chriſt an Actual Sinner in the beſt of his Actions; for all his Actions were done by the very ſame Spirit that enables true Believers truly now to perform their acceptable Duty to God; and this is perfect that is done by the Spirit of the Lord, and according to his heavenly Will; and *To be ſpiritually-minded is Life and Peace*, Rom. 8. 6. and ſo, *there is no Condemnation to ſuch as walk after the Spirit of the Lord*, Rom. 8. and *he that ſoweth to the Spirit, ſhall of the Spirit reap Life Everlaſting*, Gal 6. 8. *If ye through the Spirit do mortifie the Deeds of the Body, ye ſhall live*, Rom. 8. 13. But according to this Man's Doctrine theſe Scriptures muſt be read thus, *There is Condemnation to ſuch as walk after the Spirit of the Lord*; *and they are in this Work and Exercise chargeable with Iniquity, becauſe their beſt Works, performed by the Spirit of God, are ſinful, and as rotten Rags, and a Man's own Righteouſneſs, and Legal Righteouſneſs.* And again, *He that ſoweth to the Spirit, ſhall of the Spirit reap Condemnation, and ſins in his beſt ſpiritual Works.* And again, *Through the Spirit ye cannot mortifie the Deeds of*

the

the Body, that you may live; for this is but Legal Righteouſneſs, and a Man's Own Righteouſneſs, &c.

So, Reader, obſerve that he goes about to prove, that the Works of the Spirit and Power of the Lord are Legal, and a Man's Own Righteouſneſs, and effect nothing but Self-righteouſneſs, and ſinful Obedience in a man's beſt Works, where they are wrought and done by this Spirit of the Lord.

And again, he brings *Iſaiah* 64. 6. to prove it, where the Prophet there ſaith, in the Perſon of the Wicked Nation, for which Wickedneſs and Hypocriſie God had brought & would bring his ſevere Judgments upon them; ſaith he, *We are all as an unclean thing, and all our Righteouſneſs are as Filthy Rags, and we all do fade as a Leaf, and our Iniquities like the Wind have taken us away.* Mark, *W. H.* goes about from this Scripture, to prove that this Righteouſneſs the Prophet calls as Filthy Rags, was Spiritual Righteouſneſs, or wrought by the Spirit of the Lord; for he ſaith, *Did not* Iſaiah *obſerve* Moſes's *Law in the ſpirit? and yet in that place of* Iſaiah *calls it filthy Rags, as to Juſtification.* This Man is wicked ſure, and wilfully blind and ſottiſh, who thus goes about to pervert the Scriptures ſo manifeſtly; for *Iſaiah* in that place is confeſſing the Sins of thoſe Times and People, and the Hypocritical Righteouſneſs of ſuch a People, who were wicked, whoſe Iniquities like the Wind had taken them away: What! were theſe Iniquities, which had taken them away, *Iſaiah*'s Works wrought in the Spirit? Oh abominable! And did ever any Prophet teſtifie againſt himſelf and the People for obſerving *Moſes*'s Law in the Spirit? Nay; but he alwayes reproved their Wickedneſs and Hypocriſie. Read *Iſaiah* 1. beginning at the 10th Verſe, and ſo through the whole Chapter, and there it is manifeſt, what Righteouſneſs the Prophet calls rotten Rags, and was their Own Righteouſneſs.

Again, How wickedly he goeth on, and quotes *Rom.* 7. 22. *I delight in the Law of God after the inward Man* (ſaith he) *Was not this to keep it in the Spirit? he kept it in the Letter before his Converſion,* Phil. 3. *touching the Law blameleſs, and this he counted Loſs for Chriſt,* verſ. 7. *when he was converted to him.*

I anſwer, This man ſurely is fooliſh, and does not know what he ſaith, nor whereof he affirms, and is de perate in his encounter againſt the Truth, right or wrong; or elſe could it be imagined he ſhould be ſo dark, that the Apoſtle ſhould account his delighting in the Law of God after the inward Man, after his Converſion, which was the Work of the Spirit of Chriſt, by which he was ſealed up to Eternal Life and Living Satisfaction; was it this he counted Loſs and Dung for the Excellency of the Knowledge of Jeſus Chriſt? Then it muſt be read thus, *The Heavenly Delight which I have through thy Grace in thy holy Law, I muſt caſt away as Abominable in thy ſight, as Loſs and Dung for the Excellency of Jeſus Chriſt*: What Non-ſenſe is this? And if ſo, then all Inward Righteouſneſs is to be quite gone as loſt, and parted with, and a Profeſſion of Chriſt only put on, and nothing elſe left; for the comfortable Fellowſhip of the holy Spirit then is nautious and to be loathed, as Dung, and Chriſt's Fellowſhip and Companionſhip muſt be parted with, as an Imagination, and a Dream or Fancy put on inſtead of it. Oh! abominable Doctrine, and miſerable perverting and wreſting of the Scripture; but we confeſs, that *Paul*, after he came to behold the Excellency of Jeſus Chriſt, did account all his former Excellencies whatſoever, in his unconverted ſtate, but Dung and Loſs to be parted from for the Excellency of Chriſt, read *Phil.* 3. verſ. 5,6,7,8,9,&c. And ſurely his delighting in the Law of God after the inward Man, muſt needs be a large part of his experiencing this Excellency of Chriſt Jeſus.

Again, My Charge was, *That he affirmed the Work of Regeneration to be Legal Righteouſneſs, and a Man's Own Righteouſneſs*: Unto which he hath given no poſitive Anſwer. And as for thy ſaying, thy Queſtion was, *Whether the whole Chriſt was within me*? and that I anſwered affirmatively; and thou ſayeſt, *Thy aſſumption was then the Man Chriſt*: to which thou ſayeſt I replyed, *The Man Chriſt was*; which amounts to thus much, That I affirmed the whole Chriſt was in me, God and Man.

I anſwer, Thy Tongue runs at random without Fear, and Lyes

Lyes thou wou'dst make thy Refuge; but I tell thee, the Lord will confound thee, and overtake thee with his swift judgments, to seal thee down in the Pit of Everlasting Misery, except thou Repent. Canst thou look me in the Face with this Lye in thy Mouth, that I affirmed, *The whole Christ was within me*? For Shame blush, and never profess Truth until thou knowest better how to speak it: For I testifie against thee and thy Lyes and false Witness bearing against the Truth, The Fulness of the Godhead dwelt bodily in Jesus, and he is the Head of his Body the Church, and is the Life of every Member, and the chiefest Member in this Body, which hath the chiefest Mansion in his House, hath but received a Measure of that fulness that is in Jesus: this I alwayes affirmed; and charge thee with profound and notable Lying and Belying the Truth; and what I answered to thy Question, *Whether the Man Christ Jesus was in me*? stands good, how that he was so in Measure spiritually; and so thou art an Enemy to the living God and his Christ, and I have spared thee beyond thy Merits; for thou hast deserved before this time to have been made manifest more fully, because of thy Prophaneness.

And whereas in one place thou biddest the Reader, *Judge, if I write not too much like an Innocent* (that is in thy sense, a *natural Fool*, deprived of that Wisdom and Understanding which ordinarily people are possessed withal) And the Ground of this Jeer from thee is, because I plead for the Innocency of Infants in the Womb, whom with thy slanderous Tongue thou couldst never yet fasten Guilt upon.

Thou mayest remember *William Ellis* (that cross *Innocent*, to use thy own Term) how like thou wast unto him, who was frequently abused in the Streets by the rude Boys to make them Sport and Game, provoking him to Madness and Wrath, and so to stone them after a Wicked and Furious manner: How often when we were Prisoners together at *Hartford*, didst thou bait this poor Frantick Creature, and make sport with him for thy Pleasure, and provoke him to Rage in my sight, so that he hath furiously stoned thee? and in this thou hast taken great Pleasure. Now how like such an Innocent, a Fool and Vile

Person

Perſon didſt thou act, to make thy ſelf Sport with ſuch a Creature, how much unlike a Miniſter of Chriſt was ſuch vain and prophane Acting, to provoke ſuch a man, and ſtir him up to do Miſchief? And thou and *Jeremiah Swift* may remember how furiouſly thou ran upon me when I told thee of it, and reproved thee for it in thy Priſon-Chamber, and wickedly haſt thou threatned me, and told me, *Thou ſouldſt ſpend thy Heart's Blood for the Goſpel, and that I deſerved to be beaten and cudgelled*: and this when we meet to diſpute I ſhall prove to thy Shame and Diſgrace, thou foul-mouthed Creature, who art ſo far from *Chriſtianity* that thou art void of Common Civility: but however, if thou couldſt have ceaſed abuſing me in Print, I had not been thus publick, but buried this and much more that I have againſt thee in more ſilence; and thus much hath not been my Delight, but thy ſelf hath been the Cauſe of it.

And whereas thou telleſt me of *Curſing thee* when in Priſon, that is another of thy Lyes to fill up thy meaſure and number of Wickedneſs; but I declared the Truth unto thee then, how that the Judgments and terrible Plagues of God would fall upon thee, except thou didſt Repent: This can *William Fairman* of *Hartford* teſtifie to be true, and I ſhall ſtand by it; and do tell thee again, Except thou Repent ſpeedily thou canſt not eſcape the Sentence of Eternal Judgment and Condemnation; and this is ſpoken to thee in Love to thy Soul, if thou canſt receive it; but however, I am clear of thy Blood if thou periſh, as ſure thou will, except thou Repent ſpeedily.

Written the 24th of the 4th Month, 1676. by a Lover of Truth, C. Taylor.

A Postscript.

Reader,

BY this time thou mayest be sensible, not only of the dirty Puddle of abusive Language and ilfavoured Names, which my Adversary hath cast upon me through his whole Book, but also of his own Confusions and Contradictions to himself; so that thou need not ask the Reason, why I answered his Book no sooner, the Proverb being at hand to inform thee (viz.) *That no man makes haste to that Market where nothing is to be bought but Blows.*

It hath been said, *He that will make a good Souldier of Jesus Christ, against Errors, &c. must, first conscientiously study the Christian Art and Method of this Warfare, otherwise they may easily build up what they go about to throw down, and make* Balaam's *haste, who was sent to curse, and yet in Conclusion, blessed altogether.* Numb. 24. 10.

Like Effects have still attended such malicious and unexperienced Undertakers, being too much of *Jehu's* Temper, to be good Souldiers under Christ's Conduct; for that Spirit cannot endure to march against his Enemy with a Sober Pace, but had rather be tossing *Fire-Balls* and *Granadoes*, then gently perswading from *Sound Judgment*, and *Good Experience*, in the *Spirit of Meekness.*

For, *Few men's Errors or Mistakes* (saith one) *find Access to their Judgments, but by the Way of their Affections; nor will it be easie for men to come at Errors, &c. to disthrone them, but by making their Approaches the same Way; I mean by making Friends of their Affections, that they may not side with their Judgments against them.*

There is an Art (saith the same Author) *as well of Composing Differences of Judgments, as far as Composure in this Kind may*

with

with the Honour of Truth be admitted, as of Oppoſing that which is not meet to be admitted to Compoſition.

But my *Antagoniſt* is not like to attain this Art, while he goes about to convince men by Falſe Accuſations, and Bad Language: I know no Reaſon why he ſhould ſo account me his Enemy (and ſuch a one, as he can ſcarce invent Names odious enough to call me by, but alſo repreſents me not fit to be converſed or eat and drunk withal) except it is becauſe I have told him the Truth without Flattery, and then it may be true according to the Latine Proverb, *Obſequium amicos, veritas odium parit*, (i. e.) *Flattery gains Friends, Truth makes Foes.*

I have not, knowingly, wronged him in any thing, and if it be thought I have dealt too ſharply, I deſire the Reader to conſider my Provocation.

My Inclination & Temper is (as much as may be) to live in Peace and Love with all men, and therefore had not my Adverſary's often boaſting and daring Invocations for my Anſwer (as I hinted to the Reader before) neceſſitated me to the Publication thereof, I ſhould have born all his Abuſes (if God had given leave) and in Silence have buried his whole Book, notwithſtanding the Anſwer had lain ſo long by me.

And whereas the man's Confidence in his own Abilities hath imboldned him to promiſe an Anſwer to whatever Queſtions I ſhould propound unto him, therefore

Leſt either he ſhould think himſelf ſo perfectly inſtructed in all Points of Divinity, that nothing can be added to him; or all others ſo much below him, that he is able to reſolve all their Queſtions, whatever may be propoſed to him; I have inſtead of his thirty Queries to me (that I have anſwered) propounded half the Number to him, if he think them either worth his Anſwer or Conſideration; they are as followeth.

Query 1.

Query 1. WHether thy own Author *Doctor Stillingfleet* ſaith true in his 172d page (if I miſtake not) of his Diſcourſe of the *Sufferings of Chriſt*, viz. *But above all things it is impoſſible to reconcile the Freeneſs of Remiſſion, with the full Payment?*

Qu. 2. Whether, notwithſtanding Nature and Will betwo things really diſtinct the one from the other in the Creature, yet in God, by Reaſon of the Infinite Simplicity of his Eſſence or Being, they are not ſo, but one and the ſame?

Qu. 3. Whether thou doſt not believe, that all Contingencies and Things done, or that come to paſs in this World, were not neceſſitated thereunto by an unavoidable Decree or Deſtiny, ſo that no man could do more Good, or leſs Evil then he doth? If yea, then why did not *Saul* come down to *Keilah*, and the men of *Keilah* deliver *David*, as the Lord had told him? viz. 1 *Sam.* 23. 11, 12, 13. and then,

Qu. 4. Whether Chriſt when he wept over *Jeruſalem*, was not either ignorant of this Decree, or deluſive in his Wiſhes, when he ſaid, *O that thou hadſt known in this thy Day the things that belong to thy Peace, &c?*

Qu. 5. Whether thou doſt not believe that God hath elected and decreed ſuch a determined Number of Perſons, meerly out of his own Prerogative, that thoſe, and neither more nor leſs, but thoſe ſhall be ſaved? If yea, then.

Query 6.

Qu. 6. To what End is all preaching, with those general and frequent Exhortations to Holiness, and Conditional Promises of Reward to the Righteous, and Conditional Threatnings of Eternal Damnation to the Disobedient and Rebellious?

Qu. 7. Whether thou dost not believe that God loved *David* as well, or as much (and that his Salvation was as sure) when he was in the Act of Adultery with the Wife of *Uriah*, as at any other time, either before or after the Fact?

Qu. 8. Whether thou dost believe, that those Sentences and Phrases in Holy Scripture (viz.) *Christ tasting Death for every man*, and *Dying for all*, and *his being a Propitiation for the Sins of the whole World*, &c. intend any more or otherwise, then the determined Number expressed in the fifth Query? If so, then,

Qu. 9. Whether thereby thou dost not only make those Phrases and Sayings delusive, but makest the dear Son of God to suffer and dye, to secure those that his Father had secured before, by an eternal and unchangeable Decree?

Qu. 10. Whether thou dost not believe, that there are some Reprobates (and those not a few) towards whom God sheweth no Patience, or Long-suffering at all, imagining, that many Infants of dayes, yea, many immediately from the Womb, are sent to the Lake that burns with Fire and Brimstone for evermore?

Qu. 11. Whether according to thy Belief of *Personal-Election*, and *Final-Reprobation*, God doth any more in the Procuring of Conversion and Salvation, then in the Reprobates Impenitency & Damnation?

Qu. 12.

Qu. 12. Whether in the Converſion and Salvation of the *Elect* (according to thy Faith) God hath not abſolutely and antecedently, without the Fore-ſight of any Good Deeds of theirs, reſolved upon, and by irreſiſtable means in their ſeveral Generations, draweth them to believe, repent and endure to the End, that ſo they might be ſaved, and his abſolute Decree accompliſhed?

Qu. 13. Whether, on the other ſide, it is not thy Faith, that the Damnation, the Sins, and the Final Impenitency of Reprobates, God hath of his own Will and Pleaſure peremptorily decreed; this his Decree he executeth in time, drawing them on by his unconquerable Power and Providence from ſin to ſin till they have made up their Meaſure, and in the end have inflicted on them that eternal vengeance which he had provided for them? If ſo,

Qu. 14. What Difference is here in the Courſe which God taketh for the Converſion and Salvation of the Elect, and the Abduration, and Damnation of Reprobates? Therefore

Qu. 15. What hindereth, but God (according to ſuch Principles and Grounds) may as truly be ſtiled, the prime Cauſe and Author of the ſins of the one, as of the Converſion of the other?

John Crook.

THE END.

ERRATA.

Ingenious Reader,

THere are a few Faults escaped the Press, which thou art desired to correct, some whereof are as followeth.

Page 10. line 35. blot out *no*. p. 12. l. 25. read *had been*. p. 18. l. 17. read *Falds and Hicks, &c.* p. 44. l. 6. read [*Habit*] p 67. l. 27. for *Glorified* read *Glorifieth*. p. 69. l. 23. for *them any* read *the many*. p. 73. l. 24. read *goings forth*. p. 76. l. 17. for *Comforting* read *Converting*.

The rest may be easily discerned and corrected from the Sense of the Matter.